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BIOGRAPHY.

Memoir of the Rev. William Parry, late Resident and Theological Tutor at Wymondley Academy, Herts.

(Concluded from page 329.)

THE views and impressions under which Mr. Parry entered on the important trust at Wymondley, have been sufficiently developed; and we are prepared to hear, that the commencement of his duties corresponded, in diligence and assiduity, to the sense which he entertained of their importance. His first care was to prepare a course of lectures for his students, on the various subjects connected with his office. Into these he brought a vast store of accurate and laborious research. The composition of them cost him several years of labour, intense, and almost unremitted. His plan was, to rise about five; and, with the interruption of an hour, for breakfast and family-prayer, and about two hours, devoted to lecture with his students, to continue his studies till the middle of the day. About two hours were allowed for dinner and recreation; and the rest of the day was spent in close application, till nine or ten at night. The hours before dinner were devoted to reading and meditation, and the arrangement of his thoughts: the result was committed to writing in the afternoon and evening. He was in his study seldom less than fourteen hours every day. This unceasing appli-

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cation during several years, while it enriched and matured his mind, naturally made inroads on the body; and, it is to be feared, laid the foundation of those distressing complaints, which apparently shortened his valuable life, and rendered the latter portion of it burdensome and uncomfortable.

The academical course on which the students entered with Mr. Parry, was as follows. He commenced with an introductory lecture, containing a concise view of the principal subjects to which their attention would be directed; urging upon them also, in a serious and affectionate manner, the necessity of *devotion, diligence, and free inquiry*, in all their investigations. Convinced of the advantage of inuring their minds to the habit of close and accurate reasoning, he employed the *first* year chiefly in lectures on the principles of logic, geometry, trigonometry, geography, and astronomy. The *second* year's course included natural religion, ethics, and pneumatology. The *third* embraced natural philosophy, chemistry, chronology, the divine dispensations, and Jewish antiquities. The *fourth* was devoted to lectures on the ministerial character; and on the evidences and doctrines of christianity. These subjects, forming the most important branch of the academical course, were usually extended into the *fifth* and last year.

In this academy, the classical
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tutor initiates the students in the knowledge of Hebrew, in addition to the regular study of the classics.

Mr. Parry, in natural and experimental philosophy, followed Enfield; and, as his text-book on ethics and divinity, took Dr. Doddridge's *Syllabus*. His course of lectures on the duties of the ministerial character, is a highly valuable and original production: that on Jewish antiquities was composed by Dr. Caleb Ashworth, the theological tutor of this academy when at Daventry.

Although Mr. Parry, for the most part, followed Dr. Doddridge's plan, he by no means implicitly adhered to his sentiments on every subject. Far removed from that fondness for novelty, which often leads, indeed, to ingenious, but wild and unprofitable speculations, he was yet the avowed and unshaken advocate for freedom of inquiry. The independence and acuteness of his mind were frequently exhibited in detecting the occasional inaccuracies of his valuable and learned precursor, and in the clear and forcible arguments by which he supported his own opinions.—Among many other instances in proof of this, we might mention, that his views materially differed from those of Dr. Doddridge on the person of Christ, and on some points in the Arminian controversy, which he thought were involved in confusion. On these subjects his sentiments were what is usually denominated orthodox.

One excellence for which Mr. Parry's lectures were remarkable, was the simplicity and perspicuity which pervaded the whole. To render them as intelligible and useful as possible, he studiously avoided the use of technical phraseology; his style was, however, far from being tame or weak; it partook of the energy of

his mind, and wanted not the embellishments of language, when they could be judiciously introduced.

Nor was Mr. Parry a mere lecturer: he discovered an affectionate concern for the progress of the pupils under his care, and was evidently gratified on witnessing any marks of improvement. His instructions were often rendered highly interesting and impressive, by his copious illustrations, familiar conversation, and appropriate anecdotes. Of these he possessed a remarkable number, both select and entertaining; for his very accurate and tenacious memory supplied him with those minute details and particulars which embody facts, and present them to us in their reality.

At each lecture he expected the students to give, if called upon, a tolerably clear account of the preceding one, together with a view of the different opinions of the authors referred to on the subject.

Each class delivered either sermons or theses on appointed subjects every week. On these occasions he discovered great critical ability. Whenever he discerned real merit, he took pleasure in affording it every encouragement. The delicacy of his mind sometimes induced him to cast a veil over the defects which could not well escape his notice: yet as he loved to praise, and was reluctant to censure, silence had the effect of severe criticism. So well convinced were his pupils of the value of his remarks, and of his unaffected concern for their improvement, that none ever complained of their frequency, but most that they were too often withheld.

On leaving his beloved flock at Baddow, Mr. Parry did not forget that he was still a minister of Jesus Christ. Soon after his set-

tlement at Wymondley, therefore, he began to preach in a small chapel fitted up for the purpose on the premises. A congregation was soon gathered, and a church formed: the characters of the tutor and the pastor were thus united.

The routine of these laborious duties filled up the years intervening between 1799 and 1807, without any particular occurrence that called forth the energies of our friend's mind into public notice.* At the latter period, however, the publication of Dr. Williams's sermon, entitled, "Predestination to Life," preached before an association of ministers, drew forth Mr. Parry into the arena of theological controversy. The novelty of Dr. Williams's theory of the origin of moral evil, together with the unusual application of some terms in metaphysics to the subject, was likely enough to create objections. Mr. Parry was of opinion, that the theory was unsound; and the language in which it was conveyed, such as should not be adopted. As the head of an academy, therefore, he felt it his duty to represent the fallacy and the impropriety to the religious world. He viewed Dr. Williams's theory as chargeable with consequences and implications, derogatory to the divine character; and he felt called upon to endeavour to vindicate it from misrepresentation; a thing abhorrent, doubtless, to the excellent Doctor himself; but, in Mr. Parry's view, inseparable from his theory. We shall not enter into the merits of this controversy on a subject, without exception, the most high and awful that can occupy the human mind. We doubt not both Dr. Williams and Mr. Parry,

by this time, have come to such an understanding, both of the subject and the terms connected with it, as will for ever preclude all further difference of opinion.

With the exception of a charge delivered at the ordination of the Rev. W. Hull, of Norwich, one of Mr. Parry's students, he appeared no more in the character of an author. It was, indeed, his intention to write a history of the Protestant Dissenters, and he had begun to make some preparations for the work; but a painful nervous affection coming on, his design was interrupted, and never afterwards resumed. This disorder, which harassed and curtailed a life devoted to all good purposes, at length assumed a more alarming character. Symptoms of apoplexy appeared, which, in the month of November last, ended in a severe fit. When hope of revival was almost expired, the opening of the temporal artery, under the divine blessing, succeeded in restoring, for a few weeks, the functions of life. It was still prolonged, for the satisfaction and comfort of his family and friends, and to afford a demonstration of the efficacy of those doctrines and hopes, in a time of trouble, which our friend had cherished and taught all his life. Often, in his sickness, would he speak of the love of Christ in the work of redemption. Resting with firm faith on this, he said, "The blood and righteousness of Christ are my only plea. As to the fine-spun theories of modern theology, they are but flimsy cobwebs. I have thoroughly examined them all, and found them to be so. They may captivate the youthful or the speculative mind, but they will be found inadequate in the day of trial. One blast from eternity will blow them all away." On another occasion he said, "The Scripture contains salvation for fallen man; and, oh,

* Mr. Parry wrote on the controversy relative to the BEDFORD UNION, in the Protestant Dissenters' Magazine, under the signature, W. P.

what a salvation it is! This only can support me in my present state, when flesh and heart fail; this gives me consolation in the prospect of death." "It has long been my prayer," said he, "that I might be raised above the fears of death; and I find that God is, indeed, a hearer of prayer, for I can look on death without dismay." He often spoke of his approaching dissolution with great composure. In reference to this event, as well as others, he was remarkable for a holy reverence of the divine authority in all its decrees and proceedings, which produced an habitual feeling of gratitude and submission.

We think it may not be unedifying to place in contrast, though some points of likeness are discernible, the death-bed scene of *La Grange*, a French philosopher, eminent as a mathematician, and President of the Academy of Sciences, in the Revolution. M. Chaptal, who visited him in his sickness, with two others of his friends, thus records his last conversation. "I was very ill, my friends," said he, "the day before yesterday. I perceived myself dying; my body became weaker, my moral and physical powers were gradually declining; I observed, with pleasure, the gradual diminution of my strength; and I arrived at the point without pain, without regret, and by a very gentle declivity. Death is not to be feared; and when it comes without violence, it is a last function, which is neither painful nor disagreeable." Then he explained to them his ideas respecting life, the seat of which he considered as spread over the whole body, in every organ, and all parts of the machine, which, in his case, became equally feebler in every part, by the same degrees. "A little longer, and there would have been no functions; death would have overspread the whole body, for death is merely the absolute repose of the body. I wished to die," added he, with greater force; "I found a pleasure in it; but my wife did not wish it. I should have preferred, at that time, a wife less kind, — less eager to restore my strength, and who would have allowed me gently to have finished my career. *I have performed my task; (he said, with much animation;) I have acquired some celebrity in the mathematics; I have hated nobody; I have done no ill: it is now proper to finish.*" — The gos-

One sabbath morning, supposing himself to be near his end, he said, "I was going to express a wish, that I might this day enter upon an eternal sabbath; but my reverence for the divine government forbids." Upon being asked, whether he could wait, and rest on the divine promises, he replied, "I can; he is a faithful God." All earthly concerns he was enabled to leave to the care of divine providence, and enjoined on those around him the same entire and holy confidence. Under extreme pain and bodily weakness, his patience was uninterrupted. Not an impatient word dropped from his lips: but, on one occasion, when suffering much, he said; — "It is all mercy still; for he hath not dealt with us after our sins, nor rewarded us after our iniquities." In one period of his illness, after expressing much concern for the prosperity of the institution at Wymondley, he said; — "But it is in the same hands. I rejoice it does not rest with me. God will raise up other instruments for his work."

Throughout his sickness he evinced nothing but patience, faith, and gratitude. The principal feature which appeared, was humble gratitude, and devout, joyful acquiescence in the will of God. He had been daily conversing with death for some years; and it had lost all terror. His hope was founded on a rock. Not that he was entirely exempt from doubt or fear. Such an exemption would have placed him in a rank above the most exalted

pel was revealed, "that no flesh should boast in the presence" of God. To say nothing of the presumption and impiety of these expressions, — how low, how trifling do they appear, in contrast with those of our dying friend, who, had he not been better taught, might have so-laced himself on as good grounds as the philosopher; — but he was a christian.

christians. Once he put the question to a friend;—"Do you think a person placing all his trust in the atonement of Christ can be deceived?" implying that the thought had passed through his mind, which sometimes harasses the most upright and sincere;—viz. "Suppose, after all, you should be deceiving yourself." All this, however, was only like the passing cloud, which serves to set forth the brightness of the scene, which, for a moment, it obscures. We saw the same indications of character to the end. We witnessed the perseverance of the saint confiding in the promises of an unchangeable God.

He took a cheerful and affectionate leave of his family and his pupils; earnestly exhorting, with his dying breath, those whom he had officially instructed in the great truths of God, to rest their hope only on Christ, and to preach him alone, as the hope of perishing men. These were truly interesting and affecting scenes, calculated to leave a deep impression on those who witnessed them.

His last hours were tranquil. A lethargy, which preceded his dissolution, for the space of four-and-twenty hours, deprived him of the power of communication; but, at intervals, he expressed, by signs, that he was happy. A day or two before his departure, a friend happened to mention that consolatory promise,—"I will never leave thee, nor forsake thee;" and this seemed to dwell much on his mind, and afford him great support in passing through "the valley of the shadow of death." It was almost the last expression he uttered; life gradually ebbed out, and his end was peace. The sting of death evidently seemed to have been extracted. Dissolution was stripped of its natural horrors; and as he departed, something

whispered within, "let us die with him." //

Thus ended the mortal course of this good and great man, who had just completed his sixty-fourth year: forty years having been spent in the faithful discharge of the christian ministry, and twenty years in the tutorship of Mr. Coward's Academy.

The last mournful offices were performed with that respect which was due to the memory of so good and so distinguished a man. Beside the relatives of the deceased, several ministers, and some neighbouring gentlemen, in their private carriages, attended the corpse to the grave. The interment took place on Thursday, the 31st of January, 1819, amidst a large concourse of spectators and mourning friends of all religious denominations, by whom Mr. Parry was universally respected. The Rev. Mr. Turnbull, the colleague of the deceased, delivered an address; and the Rev. Mr. Chaplin, of Bishop's Stortford, (at the previous request of Mr. Parry,) preached a very impressive sermon on the occasion, in the Rev. Mr. Geard's meeting-house, Hitchin, to a crowded and attentive congregation, from Heb. xi. 4: "He being dead, yet speaketh."* He was laid beside his late friend and colleague, the Rev. John Bailey, who had been suddenly taken off by death, just about one year before; a circumstance that added much to the solemnity of the occasion, and created a peculiar interest on behalf of the academy, thus bereft, so unexpectedly, of both its tutors.—Mr. Parry is succeeded by the Rev. Mr. Atkinson, formerly one of the tutors of Hoxton Academy, in whose comfort and prosperity we shall sincerely rejoice.

* See our Review of this Sermon and Address, April Number, p. 233.

About seventy persons were educated by Mr. Parry for the ministry; and, at his decease, he left fifteen students in the academy, to deplore their unspeakable loss. His kind, paternal treatment, and his able instructions, produced in them a filial attachment and veneration: they attended him in his sickness with the alacrity and the affection of sons, and when he died, they felt as if they had lost a parent.

Mr. Parry, in his person, was rather below the middle size, but of a robust make, and naturally active. His countenance was strongly marked, with the nose gently arched; the eye quick and penetrating; and the forehead full, and rather prominent, but expressive of much intelligence.

It is matter of regret to his friends, as it may be to the public, that, in this age of portraits, there should be none of so distinguished a character as Mr. Parry. Several times it was attempted; but some untoward circumstance always intervened to frustrate the intention. We must console ourselves, therefore, as Tacitus does with respect to his deceased father-in-law Agricola, by saying:—"The portraits of men, like their countenances, are frail and perishing; the image of the soul is eternal: this we may catch and represent, not by a material, and an art, foreign to its nature, but by an imitation of it in our own conduct."*

Mr. Parry, usually spoke with deliberation and accuracy. His manner was always very dignified and solemn, when the occasion required; but he could smile also, with a sweet and captivating

simplicity and affection. In him we observed the union of deep thought and most delicate sensibility. In a noble and manly countenance, you saw the workings of pity and love, with a nature and a truth both rare and refreshing to behold in a world of selfishness and dissimulation. While he could soar into the lofty regions of knowledge with the wise and learned, on an untired wing, he was ever ready to drop the tear of sympathy over the afflicted. In him the fatherless and the widow, the oppressed and the disconsolate, never failed to meet an advocate and a friend. Of this peculiar feature of our friend's character, we are happy to be able to adduce the following illustration.

In the year 1791, during Mr. Parry's residence at Baddow, one of the members of the church under his care, a Mr. Samuel Boltwood, a man of exemplary character as a christian, was brought into circumstances of peculiar danger and distress. His housekeeper had been found murdered a few hours after her master had left home. No one at first entertained any suspicion of him. Several other persons were apprehended and examined, but no evidence appearing against them, they were discharged. At length, after several weeks had elapsed, a man in the neighbourhood, notorious for every vice, was, by some means, induced to say, in the presence of certain magistrates, that he suspected Mr. Boltwood. On this ground alone, the poor man was committed to the county gaol, heavily ironed, a close prisoner in a solitary cell. This may appear strange and cruel; but, at that time, parties ran very high: the dissenters were objects of jealousy and hatred; and this proceeding seemed intended to bring disgrace, if possible, on their

* Ut vultus hominum, ita simulacra vultus imbecilla ac mortalia sunt: formæ mentis æterna: quam tenere et exprimere non per alienam materiam et artem, sed tuis ipse moribus possis.—Tac. in Vita Agric. §. 46.

cause in that part of the country. The affair naturally excited a great interest, and Mr. Parry, as the pastor and the friend of the prisoner, acted with a wisdom, a benevolence, and an energy, which well became his office, and such as both astonished his enemies, and delighted his friends. He firmly believed his friend's innocence, and considered the blow to be aimed, as much at the good cause of conscientious dissent, as at the person accused. After encountering much of the insolence of petty authority, that feels itself backed by a superior power, and surmounting uncommon difficulties, purposely laid in his way, he, at length, obtained a writ of Habeas Corpus, with which he hastened from town; and, in the middle of the night, by this authority, forced the unwilling gates of the prison, and released his friend from his cruel and unjust confinement, on bail, to appear at the following assizes, about six months after his release. Here the affair was dropped; as the execrable plot failed taking effect.

As a preacher, Mr. Parry did not, perhaps, meet with that general attention, which the intrinsic merit of his discourses claimed. This is to be attributed solely to his confining himself so much to his notes. He had a soul formed to impress others deeply with its own conceptions and emotions; and, on some happy occasions, it would burst from its indignant restraint. Much is it to be regretted that a habit, early acquired, should have overpowered a genius, naturally strong and lively. He felt himself, however, unable to make that alteration, which the progress of the art of preaching seemed to require. His sermons, as to their matter, were confessedly solid, earnest, and affectionate, and much adapted to edification:

but, in these days, something more is wanted to secure attention. The sooner the manuscript sermon can be laid aside, the better; and even the *memoriter* method, which is more lively and real, generally betrays itself, to the disgust of the hearer, and sometimes to the confusion of the speaker. Perhaps short notes of a well-studied sermon may generally be used in the pulpit, without any disadvantage. This method seems to possess a peculiar recommendation, as delivering the preacher from the burden and responsibility of recollecting with exactness the various particulars of his discourse. After all, every preacher will find out that mode which best suits himself; but we confess we think it is a matter to be deplored, when a preacher adopts the fixed mode of reading his discourses. Some happy exceptions may, indeed, be referred to; but their rarity, and the surprise expressed at their success, should operate as a warning to all who aim at exciting an interest in their hearers, not to reckon too confidently on the accomplishment of their object by this means. We ought, however, to remark, that, perhaps, there is in many, too much danger of erring on the other side; and of going to the unwarrantable extreme of presuming too much on their extemporary powers, and of thus contracting a slovenly and jejune method of preaching, the chief recommendation of which with the vulgar and the unthinking is, that it is loud and overpowering. Happy is he who has found the middle path.

If Mr. Parry, as a preacher, came or should be thought to have come short of the eminence of a Lavington or a Whitfield, he will, nevertheless, be found to have exceeded them in his "own proper gift of God." We mean no dispa-

ragement to those great and excellent men by the comparison. Few men touch both ends of the line. If we mistake not, Mr. Parry's fame will be founded on his character as a *tutor* and as a *writer*. For profound erudition, extensive and diversified knowledge, clearness of conception, and accuracy and felicity of expression, few men of his day exceeded him. There is, we are happy to say, a prospect of possessing more ample means of judging of the truth of this description, by the probable publication of Mr. Parry's theological lectures; and, as our catalogues do not groan under the weight of *this* kind of publication, it may, from the rarity, as well as from the real value of the work, be the more acceptable.

In the departure of our excellent and beloved friend, while he himself is enjoying with the church above, delightful rest from his labours, we who are left on earth, must lament our great loss. The church of Christ has

lost a minister and member, that "adorned the gospel of God our Saviour in all things." His family and friends behold a chasm, which can never be filled up. The academy is bereft of its wise and revered head. The poor and the distressed have lost a most sincere friend. Literature, and science, and religion, and friendship, and humanity, and liberty, all join the mourning train, and shed their unaffected tears over the grave of a man, who was their intimate associate, and whose memory they all unite in committing to the page of history, to the imitation of posterity.

We devoutly thank God for raising up and richly furnishing his servant for his important station in the church, and earnestly pray that evangelical academies may every where increase throughout the world, and ever be conducted by men of a kindred spirit with WILLIAM PARRY.

SHORT DISCOURSES FOR FAMILIES, &c.

No. XIX.

ON AFFLICTION.

Wherefore doth a living man complain, a man for the punishment of his sins?

Lamentations iii. 39.

To calm the mind under all the perturbations of affliction, rendered unavoidable and necessary by the fallen state of the world, is one great design of the volume of revelation. No means that have been devised and resorted to for this purpose, can, for a moment, be compared with the considerations which that volume suggests, or the sentiments it inspires. By these, we are furnished with a powerful antidote to the sin of murmuring, the unea-

siness of discontent, and the bitterness of a complaining spirit. Nor is this all: but under their influence, we may be brought to view affliction in a light that shall impress us with the divine goodness, awaken the most lively sentiments of gratitude, and lead to the improvement of our character. For this purpose let us consider:

I. The justice of God in affliction:

"Wherefore should a living man complain, a man for the punishment of his sins?" We are ready enough in the general to acknowledge that afflictions are deserved by us. No man is so blind, as not to see that the depravity and sinfulness of human

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beings are a sufficient justification of God in that dispensation of affliction which he has spread over our race, and to which, more or less, all are subject. But who is not apt, at the same time that he makes this acknowledgment, to suspect, in his own case, while he is under some deep affliction, that the justice of God is chargeable with a degree of severity? Guilty suspicion, that the following considerations may serve for ever to extinguish.

Let us compare our afflictions with the nature and number of our transgressions. Every sin carries in its nature an offence to the purity of God, an impeachment of his wisdom in the laws he has given for the regulation of our conduct, a denial of his supreme authority, and a defiance of his threatening. Of how many of these sins have we all been guilty! An angel's powers of computation might fail to reckon the mighty sum. When we begin to institute a comparison between these and the afflictions that God has been pleased to send upon us in consequence, instead of suspecting him of severity, or of a wish to take advantage of our guilt to punish us, we are almost tempted to suspect it of imbecility, or of a tendency to connivance. Surely God has not entered into judgment with any of us, for one sin of a thousand. "Unto thee, O Lord, belongeth righteousness, but unto us, shame and confusion of face."—Let us also compare our afflictions with the sufferings of the finally lost. Penetrate, in imagination, those frightful caverns which are the abodes of lost souls. Behold the flames which the divine justice has kindled around them, and the agonies it inflicts upon them. For these sufferings there is no mitigation,—no end. Their worm dieth not, and their fire is not quenched. There remaineth no-

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thing for them, through the lapse of infinite ages, "but a fearful looking for of fiery indignation." Now some of these were probably not greater sinners than ourselves. We possess the same depraved nature, which actuated them, have cherished the same sinful thoughts, and perhaps performed the same sinful actions. The justice of God is not chargeable with undue severity in their sufferings, and is it then impeachable in ours? "Wherefore doth a living man complain, a man for the punishment of his sins?"—Finally, let us compare our afflictions with those of much holier men than ourselves in former days. Of Job, it is recorded, that he was bereft of property, children, and health in one day: he was precipitated in an instant from the height of a flourishing prosperity, to the depths of adversity. The life of David, what was it but a train of persecutions, and reverses of fortune! Behold also the Apostles of Jesus Christ, men of whom the world was not worthy,—how numerous their imprisonments, how galling the fetters with which they were bound; what calumnies, reproaches, and tribulations, were allotted to them! Yet these holy men, so far from accusing the justice of God in their afflictions, looked upon them as light and trivial, and as enduring but for a moment. What are we then, and what are our sufferings, that they should spread over our countenances an air of regret, or call up a deep toned murmur from the bottom of our souls?—Having thus silenced complaint, we may advance a step further, and awaken gratitude, by considering—

II. The benevolent design of God in affliction.

In the future world, suffering wears no other aspect than that of punishment, but in the present, it is almost always to be viewed

in the light of discipline also, and of a means of improvement. What in general is the design of God in inflicting it, but to cure us of our vices, and to recover us to himself? This design is conspicuous from the very relation which he is always represented as sustaining towards us. He is not a cruel and un pitying tyrant who chastises us for the mere pleasure he takes in seeing us suffer: he is not an inexorable judge, sitting on his throne, as on a frightful tribunal, only to condemn the children of men to a variety of woes: on the contrary, he represents himself to us in his word, as the *Father* of the human race: he allows, yea, invites us to address him by this tender and endearing appellation: every suffering, therefore, permitted, or caused by him to happen to us, must be regarded, not as a vindictive stroke, but a paternal chastisement, not the effect of his justice only, but the fruit of his goodness, and not so much with an intention to punish, as a design to reclaim. That such is the merciful and gracious design of God in our afflictions, is further evident from the necessity of them, for our improvement, and the numerous instances in which they have been rendered beneficial for this purpose. If there be some who are attached to the service of God, from the movements of gratitude; if it be true of them, as Satan remarked of Job, that because God has set a hedge about them, and blessed the work of their hands, therefore they fear him: how many more are there whom these very advantages would prove only the means of lulling into a fatal forgetfulness of him? Prosperity hardens, but adversity softens the heart. The influence of the sun upon the clay is a just emblem of the one, while that of the dark and lowering shower upon the barren earth, is a stri-

king illustration of the other. We have only to read the history of the Jews in proof of this. As often as they prospered, they forgot the Almighty, as often as they were afflicted, they returned to him. How many, on a review of their lives, will have to say, "Cursed prosperity, you blinded my eyes, you hardened my heart, to you I ascribe my ruin!" But how many on the other hand will review their afflictions with thankfulness, and exclaim, as they call to mind the beneficial effects that resulted from them, "Blessed disappointment, blessed bereavement, blessed reverses of fortune. I am indebted to you, in the light of instrumentality, for my eternal salvation!"

It is to this merciful design of God that we must trace even the severity of our afflictions. It was because a lighter stroke failed to rouse us from our apathy towards him, that he increased the weight of his hand. When one affliction was added to another, and a heavier to a lighter one, what did it prove, but the abundance of his concern for us, the strength of his love to our souls? Who does not admire the condescension of God in this process? Who does not say with Job, "What is man, that thou shouldest magnify him?—that thou shouldest visit him every morning, and try him every moment?" He that could crush us with a word, or destroy us with a breath, lays his hand gently upon us, and chastises us by slow degrees, that we may have leisure for consideration, and time to repent, and be urged, at length, for our safety, to take refuge in his merciful and loving arms. On these principles, we may be reconciled to an affliction, for the severity of which we can see no necessity; as Abraham received, without murmuring, an order from heaven, which seemed, at first sight, to militate equally

against his happiness, and the revealed designs of God. Let us, then, in every situation of this kind, hear the Saviour saying to us, as formerly he did to Peter, "What I do, thou knowest not now, but thou shalt know hereafter." The period shall arrive, when I will spread over all my designs the clearest light; and those very incidents of thy life shall then be selected by thee, for the purpose of augmenting thine eternal gratitude, which have here made thee to hold down thy head, and even to exclaim, God has forgotten me."—It remains for us in the last place to consider—

III. The love of God to his people in all their afflictions.

Of the existence of this love we have a strong proof in the numerous consolations with which their afflictions are attended and softened. Not satisfied with preparing these consolations for them, the Almighty announces and promises them beforehand. "Say ye to the righteous," was his commission to Isaiah, namely, the righteous going into captivity, "it shall be well with them, for they shall eat the fruit of their doings." "When thou passest through the fire, I will be with thee; and through the waters, they shall not overflow thee." "The time shall come," says Jesus Christ to his disciples, "when they shall put you out of the synagogue; and it shall come to pass, that he who killeth you will think that he doth God service;" but, he adds, "in your patience, possess ye your souls, your joy no man taketh from you." "In the world," is his language to all his disciples, to the end of time, "ye shall have tribulation, but in me ye shall have peace." And which of his disciples cannot set his seal to the truth of this declaration? Which of them has not found his hours of worldly trou-

ble pregnant with the greatest inward comforts? When have our graces appeared to ourselves so clearly, and satisfied us so fully of our conversion to God, as in the night of affliction? When has the spring of communion and intercourse with God risen so high, as when all the springs of worldly comforts and worldly supports have failed? We run little hazard in saying, that there are few christians who would not gladly go through their deepest sorrows again, provided they could be assured of the same attendant inward joys. But the love of the Almighty to his people in affliction is displayed, not only in supporting them under it, but by the manner in which he frequently extricates them. No sooner has the dispensation answered its end, than he hastens to deliver them; and their deliverance is usually characterized by some such evidence of his agency as draws forth their adoring acknowledgment. It comes from such a quarter, or in such a way, or at such a time, as effectually to convince them that it can be accounted for only by the interposition of his hand. It is not, as some have dreamed, that they are afflicted beyond the power of any human aid to rescue them, for no other purpose than to afford an opportunity for the display of the power of God; but it is that such an affliction being necessary to wean them from unhallowed dependence on creatures, it was sent and continued till it had accomplished this end; and then, Providence, whose resources are infinite,—who has a whole universe of means for the execution of his designs, and who will not afflict one moment longer than is needful, appeared thus remarkably in their favour. "Many are the afflictions of the righteous, but the Lord delivereth them out of them all."

Let us, for the purpose of completing our conviction of the love of God to his people in affliction, survey in anticipation the rewards he has treasured up in eternity for suffering saints. By the experience of their afflictions God qualifies them to make comparisons, in a future state, that will greatly enhance its glory and comfort; and in addition to this, he graciously resolves upon raising them to higher degrees of honour and of bliss, as a recompense for the pangs which afflictions have caused. They are given to them, then, as a price that shall purchase future favours, and procure a more brilliant crown. Let the christian, therefore, under the influence of these considerations, resign himself to all the sufferings through which his heavenly Father sees fit to lead him, not only with submission, but with acquiescence. He shall drink of the brook of divine consolation here, to sustain him by the way, and, hereafter, he shall lift up his head.

We have room only for three brief reflections. First. Let no one reckon, from the mere fact of suffering here, upon future exemption. Affliction may be received in such an improper spirit, and produce an effect so contrary to that of the improvement of our character, as to add to our guilt, in abusing the means employed for our salvation; and so, not only leave us open to future condemnation, but exasperate our doom. Miserable condition! to make, by our folly and impotence, our sufferings here the

means of increasing our sufferings for ever. Secondly. It behoves us all under affliction to beware of murmuring. This is a sin deeply rooted in our nature, and some of the accursed fibres of which remain in a renewed heart. But to murmur under affliction, is to infuse into it a deeper bitterness, and to deprive it of all power to benefit us both in this world and in the next. Those sufferings only which have been endured by us with patience and resignation, can be recollected by us with any comfort in heaven, or noticed with the divine approbation. Thirdly. The sufferings of Christ alone have delivered us from the vindictive wrath of God, while his manner of enduring them supplies us with an illustrious model of resignation. His were so extreme as to put him, on the anticipation of them, into an agony and bloody sweat. In the bodily pangs of his crucifixion, equal to those of his martyrs in the flames, he was not, like them, favoured with divine support, but, on our account, visited with an awful sense of the divine displeasure. Did he say, "Thy will be done," and shall we hesitate? Did he drink up his cup, presented to him by his Father's hand, and shall we put our's back? A resigned Saviour, and an impatient christian,—what a comparison! Blessed Saviour, endue me with thine own meekness and patience, and then give me whatever portion of thine own suffering lot thou pleasest to lay upon me! Amen.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ESSAYS ON TRUTH.

No. III.

(Continued from page 272.)

IN thinking of Pilate's question, "What is truth?" we sometimes

feel a momentary regret, that no reply was given to it by our Divine Teacher; because we imagine, his reply would have explained the subject, facilitated our inquiries, and removed the

doubts by which his followers are sometimes harassed. But though Pilate asked the question, he had obviously no regard for the truth, nor any disposition to bend his mind to such inquiry; but was destitute of those virtues, without which, there is little or no prospect that the truth will either be received or known. Indeed he had no wish to be instructed by one who stood before him as a prisoner, but having asked the question, in a tone of contemptuous feeling, he scornfully turned away without waiting for an answer. While, therefore, we regret the circumstance, it may also teach us this salutary lesson, that it is in vain to inquire after truth, unless we are disposed to wait for it with teachableness and humility.

But if the question be left on record without an answer, the context supplies the deficiency, by directing us to the faithful and true witness, who has revealed the truth, and given us a test by which to ascertain it. "Every one," said he, "that is of the truth, heareth my voice." But how can we hear his voice, or receive him as our instructor, except through the medium of his evangelists and apostles, by whose writings alone the doctrines and precepts of christianity are conveyed to us? In consulting these, we find the Lord himself, as well as his Apostles, constantly referring to the law and the prophets, and stating the discoveries and institutions of the *New Testament*, as the accomplishment and consummation of the *Old*. But, in bearing his testimony to the inspiration and divine authority of the *Old Testament*, our blessed Lord clearly affirmed his own, declaring, in the most expressive terms, "I am the light of the world: whoso followeth me shall not walk in darkness, but shall have the light of life." The Apostles likewise, af-

ter receiving the Spirit on the day of Pentecost, pursued their ministry under a supernatural direction, and unequivocally asserted the truth and divine authority of their instructions as the ministers of Christ, both in respect to the doctrines which they propagated, and the duties which they prescribed. "We," said they, "are of God; he that knoweth God, knoweth us; he that is not of God, heareth not us: hereby know we the spirit of truth, and the spirit of error."

On this ground, we contend that the *Old* and *New Testament* are not only authentic and credible writings, but have been given to the church by divine authority, as the inspired words of revealed religion, to be received with humility and submission as the *test of truth*, or the only infallible standard of faith and virtue. But in admitting this general principle, many considerations of the first importance will ensue, respecting the manner in which the test of truth should be applied, and the reasons why we attribute to the scriptures alone that high authority. We propose therefore to examine these points, that the right use of reason and revelation in the study of christian principles, may, if possible, be clearly understood, and practically exemplified.

The least reflection will convince us, that persons may possess a great deference for the holy scriptures, and even read them repeatedly, with a view to gain arguments in favour of their own creed, or in refutation of their opponent's, when, at the same time, they are very far from submitting to them, as the standard of sound principles. Education, authority, custom, or interest, may produce a general acknowledgment, that the *Bible* alone is our religion, or the rule of our faith and practice, while the judgment and choice, in re-

ference both to modes of faith and forms of worship, are *in fact* determined habitually by something else.

But a consistent believer in divine revelation, whose feelings correspond with his acknowledgments, receives the scriptures with a steady confidence, as authentic, credible, and divinely inspired compositions, given by the authority of God, for the direction of our faith, and the guidance of our moral and religious conduct. In making them the standard of his own faith, he conceives himself bound to receive the facts and principles which they contain, without any diminution, increase, or variation. He regards the precepts which they enjoin, whether positive or moral, as the rule of duty, which cannot, with innocence, or impunity, be relinquished, transgressed, or neglected. He moreover examines by this test the systems or opinions which are proposed for his reception or inquiry, and, after an impartial investigation, he believes, or disbelieves, according to what he conceives to be its infallible decisions.

If then we first form our creed by some other authority, and apply to the scriptures merely for its defence, wresting their language, to make it harmonize with our pre-conceived ideas; if we retain an opinion, which we believe to be anti-scriptural, or disbelieve a doctrine, which we have no doubt was taught by the sacred writers; if we adopt particular rules of criticism, with a view to persuade ourselves and others, that the opinions we have formed are founded upon scripture testimony; or if we make exceptions against certain parts of scripture, because they appear to clash with our favourite views; it cannot, in any of those cases be said, that we truly and particularly receive them, as the test of truth, or the standard of our own opinions.

In short, this sentiment in its full and proper import implies, that we not only receive, with unreserved confidence, the scriptures, whose authenticity has been duly ratified, but likewise give our unfeigned assent and consent to the whole of their decisions, in what we conceive to be the strictly original and grammatical sense of their instructions. In this case alone is the conduct realized, which our Lord meant to enforce, as well as delineate, when he said, "Every one that is of the truth heareth my voice."

Whether or not such an appeal should be made to the scripture, as the alone sufficient and infallible standard or test of divine truth, is the question we propose more especially to examine. And this point, we conceive, will be sufficiently ascertained, if we consider *the process by which the human mind generally ascertains the truth; the properties by which the test of divine truth should be distinguished; and the insufficiency of natural reason to become the test of divine principles.*

If truth be the representation of realities, as they exist in nature, and are perceivable by the human mind, the knowledge of truth must consist in forming those ideas of the things offered to our attention by means of the words used to represent them, which exactly correspond with the things signified. Now some propositions which lie at the foundation of all knowledge, appear in their nature indubitable, and are no sooner stated than we perceive their meaning, and, by an involuntary and irresistible conviction, believe them to be true. When, for example, I hear *one person* affirm, that twice two are four, that the whole of any thing is greater than a part, and that every effect must have a cause in which it originates; and when I hear a *second* say, I know that I exist, and that

I am not the author of my own existence, but derive it from some being who existed before me; or when a *third* affirms, that every house is built by some man, but that he who built all things is God; I do not stay to inquire whether these things are true, but am as firmly persuaded of them as of my own existence; and should think an attempt to prove them would betray great weakness, while a denial of their truth would be an evidence of insanity.

Other propositions though partially uncertain produce a similar effect on the mind of some individuals, and in consequence of the association of ideas, and the modes of thinking to which they have always been accustomed, are regarded as self-evident and incapable of dispute. Thus when I affirm, that God created the heavens and the earth, and all things which are in them; that the maker and sovereign of the universe ought to be worshipped and obeyed; that all men have fallen short of absolute perfection, and are chargeable with sin; or that Jesus Christ came into the world to save sinners, believers in divine revelation are as firmly persuaded of these things, as they are of the trees and fields, which they perceive around them, and think it would be unreasonable to doubt or question their reality.

But other propositions, though true in themselves, raise partial doubts, and hold the judgment in suspense, till the subject has been well examined, and evidence produced to remove the difficulty. Thus for example, suppose, in delivering a discourse on the different sects and denominations of the christian world, it should be laid down as an important truth, that *Protestantism is a better system than Popery*, those who had not studied the subject, nor formed any previous idea respecting it would naturally feel some kind of doubt on the point proposed,

and be desirous to find out the truth of this affirmation. How then can the truth or falsehood of such propositions be ascertained to the satisfaction of our own judgments, and what means does the mind generally employ for that purpose? In answer to this inquiry, we may remark that there are three ways in which the thoughtful mind, in all cases of uncertainty, tries to remove its doubts, and arrive at confidence; *first*, by endeavouring to form a distinct idea of the meaning of the proposition itself, or the true import of the form of words used to express the sentiments: *secondly*, by considering the evidences that have been or may yet be adduced to prove, whether the idea thus proposed to the mind be true or false: and, *thirdly*, by appealing to some fixed principle, or approved rule, which the mind has previously received as certain and indubitable, and by which the truth or falsehood of doubtful opinions may be determined. Such is the regular process by which mankind at large endeavour to inform their judgments, when doubts arise on points of common occurrence and daily experience, as well as in the pursuits of science, or the different questions of history, morals, or theology. In estimating the quantity or value of any commodity, you might wish to sell or purchase, you would not only think of the amount or price specified, and then consider the customary value set upon articles of the same quality, but you would likewise ascertain its real quantity by a given standard, and its true value by the current coin. If moreover a question were to arise between you, respecting the height of a tree, or a tower, the measure of a field, or the resemblance of a portrait to its original, or the truth of a report circulated in society, and a thousand other things which might be mentioned, you would never suppose the

question could be decided by a random guess, but, if the interest excited by it were sufficient, you would endeavour to ascertain the point by appealing to the proper rules, by comparing the portrait with the original, and by tracing the report to its right authority. Thus likewise in the sentiment before stated, when we affirmed, *that Protestantism is a better system than Popery*, a judicious inquirer would first ascertain that, by this expression, we meant to say, it was better to rely on the supremacy and infallibility of the Bible in matters of faith and conduct, than to rest upon the supremacy and infallibility of the Pope of Rome. He would then consider the comparative claims of the two systems, by appealing to history, observation, and experience, and then, bringing these facts to some principle previously recognised and received as the test of truth, he would embrace or reject the proposition. If he were before satisfied, that the Bible is an inspired book, which every one is alike required to receive and study for his own benefit, he would unquestionably determine the proposition to be true. But if he believed, on the contrary, that no one has a right to judge otherwise than the successors of St. Peter should direct, he would doubtless reject the proposition as indefensible and fallacious. Each would decide by his own test, and if that were false, his conclusions would necessarily be erroneous, but if true, their accuracy would in general be the natural consequence. If then, in all the operations of human reasoning, an invariable reference is made to some first principle, rule, or test, by which doubtful matters may be determined, and if, in the common branches of human knowledge, every science and every concern has some standard of its own, and some laws peculiar to itself; it follows, as a natu-

ral conclusion, that something must be received and appealed to as the standard of divine truth, while the scriptures alone are entitled to that authority.

THE KINGDOM TO BE DELIVERED
UP BY CHRIST.—THOUGHTS
ON 1 COR. XV. 24—28.

VARIOUS opinions have been entertained respecting the kingdom to be delivered up at the coming of Christ. Some think that the *whole* mediatorial government of the Saviour is meant; others, that the *subjects* of his spiritual kingdom are meant; and others, that nothing more is intended than his giving a solemn *account* of his mediatorial transactions, and the approbation and honour he shall receive from the Father; and that as he is now in his official character subject to the Father, so "he shall *still* be subject unto him, who put all things under him." Perhaps, however, the passage will be better elucidated by marking the two-fold nature of the mediatorial government of Christ. He sustains a *spiritual* character as king of the *church*. This kingdom is not of a worldly, but entirely of a spiritual nature, and is governed by spiritual means. But though not of the world, a part of it is *in* the world. Hence Christ sustains the character also of the governor of the kingdom of *providence*. These two kingdoms are connected, but still they are in themselves distinct. In the latter character, he is ruler of all things;—"The Father loveth the Son, and hath given all things into his hand." "For in that he put all in subjection under him, he left nothing that is not put under him." *Heaven* is one part of his kingdom. He is exalted far above all heavens, and all power in heaven is given unto him. All the holy angels are his subjects. The spirits of the just made perfect in heaven, unite

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with the angels in worshipping the Lamb. Heaven itself is at his disposal.

The earth is another part of his kingdom. Hence he is called the Lord of the whole earth, and the Governor among the nations, King of kings, and Lord of lords. On this ground, the kings of the earth are admonished to be wise, and the judges to be instructed. In this character, all judgment is committed to him. This includes a power to raise the dead, cite them to his tribunal, and determine their final fate. Even *the devils themselves* are the subjects of his power, and shall at last be judged and punished by him. Now this government is given for a special purpose, to be exercised for the benefit and advancement of his spiritual kingdom. Power over all flesh is given him, *that* he may give eternal life to all given him of the Father, and he is made "head over all things to the church, which is his body, the fulness of him that filleth all in all." He accordingly overrules all the revolutions, events, and commotions of this world, in subserviency to the great ends of his spiritual kingdom. When he sent forth the apostles to preach the gospel to every creature, he encouraged them by declaring that all power in heaven and in earth was given him, so that they had no reason to fear success, and might, with all authority, declare that whosoever believed should be saved, and that whosoever did not should be condemned. In *this* character he puts down all rule, authority, and power, which oppose his cause as King of Zion. He will not destroy governments *as governments*, but merely as *idolatrous* or *anti-christian* governments. All enemies, and particularly enemies of this class, shall be put under his feet. The ten kingdoms of the fourth monarchy of Daniel are

destined to be broken to pieces, and to become as the chaff of the summer threshing floors, and to be driven away. This, however, will be effected by the Saviour, as the Lord of providence. In this character, he appears in a vesture dipped in blood. The subjects of his spiritual kingdom use no violence in its defence or extension. Jesus treads the wine press of the wrath of God, as it appears, against his enemies alone; and of his people, there is *not one* with him: His redeemed look on, and they "see the salvation of God." In the character of King of kings, and Lord of lords, he employs the most wicked instruments to accomplish his will, making their antipathies and wars subservient to his church. In advancing his spiritual kingdom, he employs spiritual means in the hands of a spiritual people. If the government of the world is given him for a particular purpose, it naturally follows, that where that purpose is answered, the government itself shall be given up. But it does not follow, that his government of the church shall cease. He will reign as the ruler of all worlds, *till* his enemies are put under his feet, and then, having completed and secured for ever his spiritual kingdom, he shall reign over it for ever, and ever. Surely he, who is emphatically called "the Prince of Peace," shall not rule only while opposition and contests continue, and cease to rule when all enemies are conquered, and peace established by his victory. Having conquered every foe, and completed the salvation of his people, that government which was necessary to this, and exercised only to obtain it, he will yield up to the Father;—that the *Godhead* may, in the government of all worlds, be all in all. This government, as held by our Lord, is never exhibited as eternal, but

as subservient to that, which when completed, shall abide for ever.

Wherever the kingdom of Christ is represented as an *everlasting* kingdom, it is his *spiritual* kingdom that is intended. It is promised that he shall sit upon the throne of David, and that his kingdom shall be for ever. But the throne of David did not typify the government of all worlds, but only that of the church. The angel said to Mary, that Jesus should "reign over the house of Jacob for ever," and that "of his kingdom there should be no end." But did the house of Jacob typify the kingdoms of this world, as ruled by Messiah? by no means. The house of Jacob formed an expressive figure of the family of God, the general assembly and church of the first-born. The kingdom set up, as predicted by Daniel, in the days of the Roman monarchy, shall break in pieces all other kingdoms, and shall itself stand for ever.

The giving up of the kingdom of providence is quite compatible with his retaining for ever the government of his church. He shall for ever continue the King of Zion, the channel through which all the bliss of the redeemed shall be conveyed, the bond of their union with God, and the medium of their access to him. The Lamb which is in the midst of the throne, shall guide them to fountains of bliss, and then will every enjoyment be enhanced to them, when received immediately from him, who loved them, and gave himself for them. The kingdom of the Saviour, into which an entrance shall be ministered abundantly, is an everlasting kingdom, and there the children of Zion shall for ever be joyful in their King.

There is nothing surely in all this in the least incompatible with the supreme deity of our

Lord. His government of the world is indeed held by delegation, and will be delivered up, when all its important and interesting purposes have been completely accomplished. But Christ is here exhibited in his official capacity as mediator. His government as mediator is a branch of the general administration of the Godhead, and when given up, matters shall thus far revert to their previous state. God, that is, the Godhead, shall, in the kingdom of providence, be all in all. The expression, "*then* shall the Son also be subject unto him that put all things under him," can mean no more than this,—that *then* his mediatorial government of the kingdom of providence shall *cease*. If it meant any more than this, then it would follow, that the Son is *not now* subject in his official or mediatorial capacity to the Father. This, no one who denies the divinity of Christ, can for a moment allow. The passage of course cannot prove what such a person would infer from it. The meaning most evidently cannot be, that he who now is *not* subject, as mediator to the Father, shall *then become* subject to him, but must clearly be this,—that he who *now* rules over the kingdom of providence for the sake of his church, shall, at the end of the world, when his church is completely saved, *cease* thus to reign.

The fact that this government is held by delegation, militates not against his deity. When Jesus is viewed as Immanuel, and as Mediator, we see him voluntarily assuming the form, and acting in the capacity of a servant. In this character, what he did, was done by appointment; and what he received, when exalted to glory, was received in the form of reward. The reward bestowed is most strikingly appropriate; consisting in his inves-

ture, as Mediator with that branch of the divine government, which has for its grand object the complete salvation of his people.

Besides, "delegation cannot confer any ability for the discharge of the functions of the office delegated." These things are quite distinct. No wise prince will invest a person with office, who is not qualified for it. Surely then the Almighty would never have given the government of the world to Christ, had he not been completely qualified for the important work. But deprive him of supreme deity, and he is utterly unfit for it. It is impossible, that a mere creature, dependent upon God, limited in power, knowledge, and every capacity, can maintain the government of all things. Who but the mighty God can manage this vast empire? can hold the key of David, and the keys of the invisible world, and of the grave? can rule the extensive kingdom of providence, and render every thing subservient to the good of his church? But as Immanuel, he unites all divine perfections with the tenderness and compassion of human nature, long tried by the severest sufferings. So that he is almighty, to subdue a people to himself, and to punish all his enemies,—he knows the state and wants of his kingdom,—he watches over every part of it, and will let nothing be wanting that is necessary to the peace, the increase, defence, and glory of his church. The fact that he is invested with the government of the world, and of the church, is a convincing proof of his original glory, as the supreme God, while it manifests the worth of his sacrifice, declares the divine delight in his character, and encourages the guilty of every class to come to him, and to repose confidence in his blood, as able

to cleanse from sin, and to present them acceptable in the sight of God.

Since then, the Lord the Messiah reigneth, let the earth rejoice. Let his redeemed praise him, bow to him, and obey him. Let them look for his second coming, and anticipate it with joy. Let them trust in him, even when clouds and darkness are around him; knowing that he who guides the helm of providence, is he who loved them and gave himself for them. Let them wait on him till he appear for their redemption, and then the mystery of God shall be finished, the intricate plans of providence and grace unravelled, and his righteousness, wisdom, and love, shine conspicuous in the darkest and most painful dispensations. Blessed is the servant who is thus found watching, when his master comes.

D. R.

AINSWORTH'S VERSION OF THE PENTATEUCH AND PSALMS, &c.

HENRY AINSWORTH, a learned and pious Brownist of the seventeenth century, was the author of a translation, with annotations, of the five Books of Moses, the Psalms, and the Song of Solomon. The Psalms and Song were first published in 1612; Genesis, in 1616; Exodus, in 1617; Leviticus, in 1618; and Numbers and Deuteronomy, in 1619.—These separate versions were all in quarto; but they were collected and re-published together, in folio, in 1627. The best edition, however, (which is that used in the following remarks,) appeared in 1639.

The circumstances of Ainsworth, while engaged on this work, were exceedingly unfavourable. An exile in a foreign land for the word of God and the testimony of Jesus Christ, and under the necessity of earning his

bread by the sweat of his brow, it is matter of astonishment, that he should have been able to produce a work, which, with all its imperfections, is a monument of learning and research, that does him infinite honour. With all the advantages afforded by learned retirement and abounding wealth, how few are there who have brought together such a mass of biblical information, and left such a proof of love to the word of God, as this despised separatist. The entire title of the work is as follows: — “Annotations upon the Five Books of Moses, the Book of the Psalms, and the Song of Songs, or Canticles. Wherein the Hebrew words and sentences are compared with, and explained by, the ancient Greek and Chaldee versions, and other records and monuments of the Hebrews: but chiefly by conference with the Holy Scriptures, Moses, his words, laws, and ordinances, the sacrifices, and other legal ceremonies, heretofore commanded by God to the Church of Israel, are explained. With an advertisement, touching some objections made against the sincerity of the Hebrew text, and allegation of the Rabbins in these Annotations.”

He does not, it will appear from this, designate his work a translation; but every word is translated anew from the Hebrew. He was, as is evident from the work itself, as well as from what he calls an advertisement, prefixed to it, of nine folio pages, a firm believer of the absolute purity of the Hebrew text. It was about the period in which Ainsworth flourished, that the zeal for defending the integrity of the printed Masoretic text first displayed itself. In 1623, the celebrated Glassius published the first edition of his immortal work, the *Philologia Sacra*, in which this side of that long-con-

troverted subject is largely maintained; and, about the same time, Lewis Cappel was preparing his *Critica Sacra*, in which the opposite opinion is supported by great learning and talent. It is curious, at this distance of time, to look back to the arguments used by such men as Ainsworth and Glass, in defence of an erroneous position; but which they conceived to be necessary for the honour of the word of God. Ainsworth tells us, that had exceptions been made to his labours only, he would have remained silent; “but when the adversary striketh at the very text itself, so weakening our common faith, I could not but speak, and help to remove the stumbling blocks whereat the ignorant might be offended.” This is a very unfair turn which the advocates of the Masoretic text have frequently given to the views of their opponents, as if they were hostile to revelation itself. Nothing is more unjust, nothing more false than this. The best and warmest friends of the Bible have acknowledged, and proved beyond the possibility of refutation, that the commonly printed Hebrew text contains many blunders of the transcribers, which the length of time during which the Scriptures were preserved and multiplied in manuscript leads us to expect, without the interference of a perpetual miracle; but which God, in his merciful providence, has furnished us with the means of correcting. No proof needs now to be offered, that such men as Cappelus, Morinus, Usher, Walton, Bochart Jablonsky, Le Clerc, Vitringa, the Michaelis, Houbigant, Secker, Lowth, Kennicott, &c. &c. are not to be ranked among the insidious enemies of the word of God. The judicious and sober correction, according to the established principles of criticism, of evident mistakes of

fallible and often careless transcribers, is calculated to strengthen, rather than weaken the faith of the believer. And if any thing does injury to the Bible, it is defending what is irreconcilable to the common sense of men, by arguments never employed but in a bad cause.

I shall not follow Mr. Ainsworth through the reasons which he assigns in support of that view of the subject which he adopted, as all of them have, long ago, been fully refuted. It may be useful, however, to notice the first, on which he lays great stress, while the fallacy and absurdity of it are at once obvious. The *Keri* and *Ketib*, or the textual and marginal readings of the Hebrew Bible, have often been urged as proof that some errors had crept into the text, which the scribes endeavoured to correct, either from other manuscripts, or by conjecture. Ainsworth admits the fact of the various readings; but endeavours to get rid of the objection, by maintaining that both *Keri* and *Ketib* are of divine origin. His words are;—"There are above eight hundred words in the Hebrew Bible, which have marginal readings different from the words in the line, some of great and good use in all translations, other some of special use for the Hebrew tongue and grammar. Some have judged this to be a corruption of the text, through negligence or corruption of the scribes that wrote our copies; others, of better judgment, as I suppose, esteem *both line and margin to be of divine authority*." To wade through his justification of this assertion is impossible; but to take some of his own examples, let any one judge how both readings could come from the same pen. In 2 Kings viii. 10, the text is, "Go, say, thou shalt not certainly recover:" the margin, "Thou shalt certainly

recover." Ezra iv. 12, the text reads, "We do not sacrifice:" the margin, "We do sacrifice." In 1 Kings xxii. 48, the text is, "Jehoshaphat had ten ships:" the margin, "Jehoshaphat made ships." If these palpable contradictions can ever be reconciled, it may be possible to defend any thing. To maintain that both came from God, is to libel the Bible, and insult the human understanding. It may be easily conceived, that Ainsworth's reasoning in defence of such a position must be completely irrelevant and unsatisfactory.

These sentiments would naturally influence his translation and notes. Accordingly, we find him frequently giving two translations very different from each other; the one in the text, and the other in the margin, and defending both as genuine. For instance, Exodus xxi. 8; "If she be evil in the eyes of her master, that he do not betroth her:" in the margin, "that hath betrothed her to himself." On this passage, he has the following curious reasoning. "For the Hebrew hath both readings: the first, in the line; the latter, in the margin. And the writing differeth in the eye, (א, not, and ל, to himself,) but hath no difference in the ear. So Moses, hearing it of God, did, by his spirit, write both; and the margin is that which, in the Hebrew, is noted to be read." Thus the various reading is strangely resolved into Moses's dulness of hearing, or inability to distinguish one word from another.

These statements may, perhaps, induce some to think contemptibly of our learned Independent. Though justice compels me to make them, I should be sorry to say any thing calculated to produce this effect. The error of Ainsworth was, like many others, the error of the times; and such, then, was the excess of

zeal for the purity of the Hebrew text, that almost any argument was thought justifiable. The Popish tenet, that the end justifies the means, has not been forgotten in many controversies. The piety of Ainsworth is a sufficient protection of his character from this imputation. But nothing but the most inveterate prejudice could have satisfied him with the validity of his own arguments, and driven him to adopt a style of reasoning which is more deserving of ridicule, were it not too grave a subject, than of sober reply.

We have traced the progress of literal translation through several versions. The first English translations were by no means so closely verbal as those which followed. The Geneva version was more literal than Tindale's and Coverdale's; the Bishops' more literal than the Geneva; and King James's version more literal than either. Ainsworth carries this style of translating to its very utmost extent. He is, in fact, the Arius Montanus of English translators. He has many of the barbarisms, obscurities, and improprieties of his Latin prototype. Thus:—"Let there be an outspread firmament." In this uncouth expression, he tries to combine the import of the Hebrew *רָפָא*, expansion, and of the Greek, *στερεω*, firmness. "Let the earth bud forth the budding grass, the herb seeding seed, the fruit-tree yielding fruit." And Jehovah God said, it is not good the man should be himself alone: I will make an helpe, as before him." Gen. ii. 17, 18. "The voice of thy brother's bloods cry unto me from the earth." Gen. iv. 10. Here the Hebrew idiom is maintained, but it is at the expense of the grammatical structure of the English. "And it shall be when I make cloudy the cloud over the earth." Gen. ix. 14. "Let us

make bricks, and burn them with a burning." "Him that speaketh thee evil, I will curse;—The souls which they had made;—We be men, brethren." It would be useless quoting examples, for every page abounds with the same phraseology.

Such a mode of translation gives a most unfair view of the divine original; represents it as uncouth, incorrect, and inelegant. The writings of Moses are justly chargeable with none of these defects. Trained up in all the wisdom of Egypt, acquainted with all the learning of the times, and guided by an infallible spirit, the Hebrew legislator employs a style equally removed from bombast and vulgarity. His writings are admirable specimens of historical simplicity, and possess all the purity of which the Hebrew language was capable. The translator who renders him into barbarous or vulgar English does him a real injury. To compare Moses with modern writers would be injudicious,—would manifest inattention to the age, and country, and language, in which he wrote. But, in as far as a comparison can be admitted, I presume we are justified in maintaining, that if his style does not equal the dignity and energy of Livy, or Robertson, or Hume, he is not unworthy of comparison with Swift or Addison, and ought not to be degraded to the level of Bunyan. "The idea of divine inspiration left out of the question," said a very able critic, "these books must, by competent judges, be allowed to be an admirable composition. I know not if it would be too much to affirm, that, whether they be considered as a compend of history, or as a digest of laws, or as a system of theology, or as models of good writing, they are in some respects unequalled, in none overmatched, by the best produc-

tions of ancient times. Let the Chaldean or Grecian cosmogonies be compared with the first chapter of Genesis; the best narratives of Herodotus or Livy with the whole story of Joseph; the most laboured harangues of Thucydides or Sallust, with the simple tale of Abraham's servant, or the pathetic and winning speech of Judah; the most sublime ode of Pindar, with either of the songs of Moses; the twelve tables with the decalogue; and the republics of Plato or Tully with the whole Mosaical jurisprudence: I will venture to say, that, if the taste of the comparer has not been previously vitiated by modern meretricious refinements, he will be induced to give to the former, either a decided preference, or an equal praise."

Not only Moses, but the sweet singer of Israel also, suffers in the hands of Ainsworth. The inimitable strains of the son of Jesse, which have "added dignity to poetry, and increased the melody of music," are deprived of their charms, their dignity, and their spirit. David, from being the first of poets, is degraded to the very lowest region of the Muses; and the songs of Zion, in the diction of our translator, become insipid and vulgar. As might be expected, he is not happier in his Song of Solomon. The wise man is made to speak, even in his Song of Songs, as quaintly and prosaically as his father. Annexed to each chapter of this poem is a metrical version, besides the prose translation; and were it not for the sacredness of the subject, it would be impossible to avoid smiling at the ruggedness and uncouthness of many of the rhymes.

In fact, Ainsworth was not qualified to be a translator of the sacred books. He possessed neither niceness of taste, nor clearness of critical discernment, and

even the portion of the latter quality which he had, was often sacrificed to his theological prepossessions. He had a greater acquaintance with Hebrew and Hebrew writers, than with the principles of enlightened criticism, which were then but in their infancy. His fame, indeed, is less indebted to his translations, than to the notes which accompany them. These are often very excellent and useful. His profound acquaintance with the whole compass of Jewish literature, enabled him to illustrate many of the obscurities of the sacred writings, and to throw light on many of the laws, ordinances, and customs of ancient Israel. He had also a most extensive acquaintance with the word of God itself, and clear and scriptural views of the great plan of redemption. He often happily explains one passage by another; and employs, with great facility, the language of Christ and his Apostles, in illustrating that of Moses and the Prophets. A rich vein of piety runs through all his works, which renders the perusal of them instructive and edifying, even with all their uncouthness of phraseology. He is above all praise, for his indefatigable labours under every discouragement and disadvantage. The warmth of his zeal, and the fervour of his piety, seem never to have been damped by the persecutions and distresses which he endured for Christ's sake. These things entitle him to our respect, independently of his character as a critic. The work is said to be better known and more respected on the continent, than in this country. It was translated into Dutch, in 1690. Walch gives the following account of it. "*Quamvis ita opus hoc non semel litteris descriptum fuerit; locum tamen obtinuit inter libros rariores. Ex Anglico sermone translatum illud est in Belgicum,*

interprete Sibrando Vomelio, atque editum, Leowardiæ MDCXC. fol. Conciliavit id sibi non mediocrem existimationem laudemque. Voces ac dictiones Ebraeæ diligenter, ex versionibus Græca et Chaldaica: ex aliis monumentis Ebraeorum, præcipue ex locis scripturæ parallelis, ac præter istas, ritus diligenter illustrantur."—*Walchii Bib. Theol. tom. iv. p. 447.*

Perth.

W. O.

ON THE APPARENT DISCREPANCIES IN EXODUS IX. AND DANIEL I, AND II.

In reply to the Queries of M. at page 369.

THE following remarks are intended to show, that, however calculated these apparent discrepancies are to strike the mind of an attentive reader, they involve no real inconsistencies.

Your correspondent justly considers, that Exodus ix. verse 3, more particularly describes the plague in its influence upon the animals of Egypt, and is therefore to be considered exegetical of the general expression used in verse 6. Now, observe, 1.—This particular description limits the ravages of the murrain to the cattle which *were in the field*, or open country. Of course, we have no reason to conclude that it affected the flocks and herds which were kept up within the walls of the cities. We learn from various descriptions of ancient cities, and especially from the fact that in Egypt all the cattle were kept within the walls, during the annual inundation of the Nile; that a very considerable number might there be exempted from the plague. 2.—The murrain appears to have affected a less extent of country than the subsequent plagues. The expressions used, verse 5. "All the cattle of Egypt," or, with greater accuracy, "all the cattle of the Egyptians,"

in distinction from those of the children of Israel, by no means imply that the infection was general through the country. They probably refer to the cattle in the lower parts of Egypt, about the Delta, where the court was held, and in the neighbourhood of which the Israelites sojourned. Such an exposition is rendered further probable from this circumstance, that the distinction made by Divine Providence between the property of the Egyptians and that of the Israelites, were immediately verified. In recording subsequent plagues, expressions are employed which mark their general prevalence. Thus, verse 9. "Boils and blains were upon man and beast *throughout all the land of Egypt*;" and verse 22, "The hail smote *throughout all the land of Egypt* all that was in the field." The plague of murrain was partial; those of boils and of hail general. 3.—Some commentators have observed, that the term "all" does not necessarily imply every animal, but many of every species. The murrain therefore was an infectious distemper which raged through every flock and herd in the open country of Lower Egypt. Thus sufficient room was left for the more extensive ravages of the following plagues.

The difficulty arising from an apparent anachronism in Daniel i. 1, 5, 18, compared with ii. 1, 13, admits of easy solution. From the testimony of Berosus, (Antiq. lib. x. cap 2,) we learn, that Nabopolassar, five years before his death, associated his son Nebuchadnezzar with him in the government of his empire. The chronological arrangement therefore is;—

A. C.

Nabopolassar began his reign
and reigned twenty-one
years 626

A. C.
 Nebuchadnezzar began to
 reign with his father 610
 ————— succeeded
 to the sole government .. 605
 ————— had his
 prophetic dream. 603
 The captivity of Daniel and
 his companions happened in the
 third year of Jehoiakim. Now
 Jehoiakim began his reign
 in the latter end of 610
 Daniel was taken to Baby-
 lon in the latter end of
 607, or early in 606
 The three years of pre-
 paration were complete
 early in 603
 The dream of Nebuchadnezzar,
 therefore, happened a few months
 after Daniel had been admitted
 among the king's wise men.

The former chronological se-
 ries shows that Nebuchadnezzar
 was king, when he besieged
 Jerusalem, (Daniel i. 1.) though
 it was not until the following
 year, and, as it seems, the lat-
 ter end of it, that he succeeded
 his father. The era employed in
 the second chapter of Daniel is
 plainly the commencement of his
 sole dominion.

This is one, among many in-
 stances, in which the remains of
 profane historians may subserve
 the cause of divine truth. May
 it contribute with others to quick-
 en our admiration of that all-wise
 providence, which has preserved,
 and sometimes in a remarkable
 manner, testimonies, that even
 infidels revere, and that believ-
 ers should value as independent
 and incidental witnesses to the
 truth of divine revelation. L^o.

HISTORICAL SKETCH OF THE
 RISE, PROGRESS, AND PRE-
 SENT STATE OF INDEPEN-
 DENCY IN SCOTLAND.

No. IV.

Old Independents or Dalites.

IN sketching the history and
 CONG. MAG. No. 19.

progress of this body of Indepen-
 dents, it will be proper first to
 give some account of Mr. Hen-
 ry Davidson, minister of the pa-
 rish of Galashiels, Mr. Smith,
 of Newburn, and Mr. David
 Dale, with whom these churches
 properly originated. To these
 highly respectable individuals the
 present number shall be devoted.

Mr. Henry Davidson was born
 in the year 1687, in the parish of
 Eckford, not far from Kelso.
 Being intended by his father for
 the ministry, he received the
 usual education for that office;
 and was settled at Galashiels in
 the year 1714. To this situation,
 in consequence of circumstances
 which no longer exist in Scotland,
 he was elected by the unanimous
 suffrage of the people, and con-
 tinued during life to be loved, re-
 spected, and admired by them.
 At an early period of his minis-
 try, he formed an intimate con-
 nexion with two eminent minis-
 ters of the same church,—Mr.
 Thomas Boston, of Etrick, and
 Mr. Gabriel Wilson, of Maxton.
 A union of sentiment,—a habit
 of assisting one another at sacra-
 ments,—and an exposure to com-
 mon trials from their brethren of
 the church, appear to have united
 them very closely together. Con-
 tentions on various subjects
 that then agitated the church of
 Scotland, seem to have shaken
 the faith of all three in the prop-
 erty or usefulness of religious
 establishments. Boston's practice
 remained the same till his death;
 but the following extract from
 his curious memoirs of himself,
 shows what were his sentiments.
 "From that time I had little
 fondness for national churches,
 strictly and properly so called,
 as of equal latitude with the na-
 tions; and wished for an amend-
 ment of the constitution of our
 own church, as to the member-
 ship."

These feelings were no doubt

communicated to his two brethren, and produced in time effects on them, which, had he lived, would probably have taken place in Boston too. After the death of Mr. Boston, in 1732, and the proceedings of the General Assembly of that year, which were lamented by many as violent and oppressive, exceeding any thing they had formerly done, Mr. Davidson's sentiments seem to have undergone a considerable change; though it was not till the year 1736 or 1737, that he proceeded to act upon it. Till that time, he had regularly dispensed the Lord's Supper in his parish every year; but from the above period, he never administered that ordinance among his people, though he still continued to preach and to baptize, and punctually visited and catechised the parish. Mr. Wilson, who had adopted similar sentiments to those of his friend, acted in the same manner. They formed a church on the congregational plan, which met at Maxton, and frequently observed the Lord's Supper on sabbath-evening, when Mr. Davidson could go down from Galashiels. The number of those who associated with them, was about twenty four. Thus he went on for the last twenty years of his life, no man forbidding him. He still lived in friendly habits with his brethren, and preached for them on week days, at the sacrament, but never on the sabbath. He also obeyed the appointments of presbytery. He expressed a willingness to give up his charge, as he could not perform all the services for his people, which his connexion with them required, but they would not hear of it; and his brethren in the presbytery were equally willing he should remain in his parish, and attend only to those parts of his office he felt himself at liberty to perform. As

no others took up the matter, he never was brought under the censure of the church. Whether it was that they were afraid of creating another sect besides those they had already created, and imagined, that by overlooking him they would take the most effectual method to prevent its farther spread among the people, or were reluctant to adopt any seemingly harsh and unpopular measures against a man grown venerable in the church by age and character, we will not venture to determine. Whether it was mildness or indifference, so it was, that no notice was taken of his conduct by the ecclesiastical courts; he remained unmolested to the day of his death, and continued to exhibit a sort of phenomenon in the religious world. Though in the church, scarcely could he be said to be of this church: a child, in some things guilty of disobedience, yet not punished or expelled the house; but still maintained, and his irregularity winked at, till he was removed to the church without spot, in the better country of which he often spake. Mr. Davidson appears to have been a most amiable and heavenly-minded man; and gave strong evidence that he retained his connexion with the establishment merely from the opportunity it afforded him of preaching the gospel, and not from worldly motives. He died on the 24th of October, 1756, in the 69th year of his age, and the 42nd of his ministry. He was the intimate friend and correspondent of the Rev. Thomas Davidson, minister at Braintree, in Essex. A few years ago, a small volume of letters, addressed to that gentleman, and some other christian friends, was published in Edinburgh. These letters give us the highest idea of the good sense, sound piety, and religious feeling

of Mr. Davidson. To this volume, a short account of him is prefixed, from which most of the above particulars have been derived. The lovers of religious correspondence, who may not have seen them, will, we are assured, thank us for recommending them to their perusal.

Of Mr. Wilson, we know nothing farther than that he appears to have been a man of similar sentiments, dispositions, and conduct with Mr. Davidson, and died some years before him. The church founded by them continued to meet after the death of Mr. Davidson, and the remains of it formed a connexion with Mr. Dale's people, after their appearance. It was never numerous, and lately consisted of not more than four individuals.

Our account of Mr. Smith, of Newburn, is derived from a letter, in our possession, by his intimate friend the late Robert Scott Moncreif, Esq. of Edinburgh, an excellent christian, the correspondent of Wilberforce, Grant, and other distinguished characters. Mr. Smith was born in Aberdeenshire, the last year of the 17th, or the first of the 18th, century. He received his education at the University of Aberdeen, and was settled in the parish of Newburn, in the year 1735. From his principles, which were highly evangelical, his piety, gravity, and fervency of spirit, his uniform purity, and consistency of character, and his unwearied labours in the ministry of the gospel, and among his own people in particular, he was from the beginning very popular, and continued to be more and more so, until he adopted congregational principles, and left the church. At the dispensation of the Lord's Supper, which took place once a year, in summer, the crowds which attended from the

neighbourhood, and even from a considerable distance, were so great, that they were under the necessity of dispensing the ordinance in the church yard. On these occasions much good is said to have been done.

Mr. Smith married, in 1746 or 1747, Miss Cunningham, the aunt of the young lady to whom Mr. Newton was so much attached. By her he had two sons. He lost his wife and one of his sons in a few years after his marriage; and from that time appears to have lived in a very retired or rather recluse manner. While in this state, Sandeman's letters fell into his hands, and produced a great alteration in his sentiments respecting the kingdom of Christ. The change, however, was very gradual, and the offensive spirit of Sandeman he never imbibed. The first step he took was to dispense the Lord's Supper in his parish once a month, and without the assistance of other ministers as had been usual. This broke up the numerous assemblies which had come together once a year. His own congregation generally adopted his sentiments, and his brethren of the presbytery allowed him to follow his own mind. After going on in this manner two or three years, he became more dissatisfied with the established church, and at last gave in his resignation, which the presbytery, after some time, accepted with great reluctance on the 23rd of November, 1768.

Mr. Robert Ferrier, the minister of Largo, gave in his resignation, at the same time, and joined Mr. Smith; they formed an Independent church at Balchristie, in the parish of Newburn, of which they became joint pastors. A number of the most serious and intelligent persons, in that quarter, united with the church, which consisted of from

sixty to eighty members. Mr. Ferrier did not long remain in this situation; his keenness of temper did not comport with Mr. Smith's sobriety and moderation. He went to Glasgow, and became colleague with Mr. Dale, with whom he soon after differed, by adopting more of the sentiments of Glass, in consequence of which, he joined the Glassite church there; afterwards he went to Edinburgh, and before he died was expelled from the church in that city.

Mr. Smith was a man of a very different stamp, he remained with the small church at Balchristie, till his death, which took place in the year 1775. "By some of them," Mr. Moncreif says, "he was much beloved; but many of them threw off all affection and respect for him, and feeling themselves to be *Jack fellow alike* with him, and entitled to debate with and oppose him, they treated him with great harshness and rudeness, particularly in a difference they had with him on the subject of forbearance which they thought he carried too far. Their low views of the pastoral office, and their unforbearing dispositions and principles about very trifling things, have been the ruin of these churches in general, which otherwise might have been very respectable and useful bodies."

Mr. Smith published some things which deserve to be noticed. The first was "A compendious account, taken from the Holy Scriptures only, of the form and order of the church of God, in the several great periods thereof; also of the nature, design, and right manner of observing or eating the Lord's Supper. With answers to the arguments of those who have objected to some of the particulars." This was published in 1765, three years before he resigned his charge of

the parish. It is a well written pamphlet, discovering much knowledge of the scriptures, and particularly very enlightened and scriptural views of the Supper of our Lord. Before he left the church, he wrote another rather curious pamphlet,—*"The Defence of National Covenanting, Non-Toleration, and Sword of Steel, for Reformation under the New Testament, by Mr. Flocker, showed to be insufficient; and the doctrine contained in the tract, intitled, 'A compendious account of the Church of God, &c. established;'"* 1767. His last publication was the joint production of himself and Mr. Ferrier, and the result of their leaving the establishment. "The case of James Smith, late minister at Newburn, and of Robert Ferrier, late minister at Largo, truly represented and defended." 1768. This pamphlet displays considerable abilities, and contains what we conceive to be unanswerable reasons for their conduct in withdrawing from the national church, and adopting congregational sentiments.

Mr. David Dale was born on the 6th of January, 1739, in the town of Stewarton, in the county of Ayr. His remote ancestors had been farmers; but his father kept a small shop in the town where he was born. He received the usual education at the village school, and was during the summer season employed in herding cattle, till he was sent to Paisley to learn the trade of weaving. Owing perhaps to the roving employment of his earlier days, he was not very fond of this sedentary occupation, and on one occasion left it abruptly. From Paisley, he went to Hamilton, in the capacity of a journeyman-weaver; and afterwards removed to Glasgow, and became clerk to a silk mercer. With the assistance of some friends, he began

business for himself, and carried on a trade in linen yarn. In this situation, he imported it from Flanders, and sold it with great advantage to the manufacturers. This laid the foundation of his fortune. Sir Richard Arkwright having successfully employed his great improvement of the cotton machinery, an agreement was made between him and Mr. Dale to erect works adapted to it on the Clyde; and mechanics were sent from England, and there instructed in the business. Thus originated the well-known Lanark Mills. Sir Richard having lost the monopoly of that business, the connexion was dissolved by mutual consent, and Mr. Dale commenced and carried on the business of the mills on his own account. About this time, Arkwright had quarrelled with some of his own countrymen, who reminded him of his original employment, that of a country barber. To be revenged on them, he said he would put a razor into the hands of a Scotchman, that would shave them all. Perhaps his threatening was soon executed. The first mill at Lanark was burnt down by accident. Mr. Dale heard of it with great composure, and immediately proceeded to rebuild it. He persevered in his design, till mill after mill arising, a cluster of those wonders of art adorned the banks of the Clyde, and gave employment to thousands. Besides these cotton-spinning concerns, Mr. Dale manufactured large quantities of cotton cloth. In connexion with another gentleman, he established the first works in Scotland for dying cotton Turkey red. He was partner also in a manufactory of in-cles or tapes, and imported cotton-wool from abroad.

At the mills which Mr. Dale erected at Lanark, great numbers of destitute children were enga-

ged for a certain term of years, for their board and clothing; besides which, by employing a number of teachers, he carefully attended to their education and religious instruction. He built a great number of houses, to accommodate such Highland families as could not find employment in their own country. Providence smiled wonderfully on the undertakings of Mr. Dale, and he is said to have left at least 100,000*l.* to his family, after having appropriated *much more* than that sum to purposes of benevolence. So much for the secular history of a herd-boy, who came at length to ride in his carriage.

Religious impressions appear to have been made on the mind of Mr. Dale at a very early period, and it is not improbable that at Cambuslang, where he attended, when the extraordinary work of conversion went on there, they were either first begun, or at least greatly strengthened. He continued in the established church, many years after this. The immediate cause of his leaving the church was a contest between the magistrates of Glasgow, and the Kirk Session of that city, respecting the right of patronage;—the magistrates were successful, and a clergyman, contrary to the wishes of the orthodox part of the congregation, was put into the church which Mr. Dale attended. The consequence was a secession of several individuals, who immediately entered into a subscription to build a meeting-house for a relief minister. The minds of the people being set afloat, they were not satisfied with the arrangements then made;—their attention was turned to the scriptures, and a few others adopted the congregational form of church government: this took place a short time after, they had begun to meet stately. Mr. Dale was chosen pastor, along with

Mr. Ferrier, of whom we have already spoken. The early advantages of Mr. Dale were exceedingly few. He was, however, a man of strong natural sense,—and though not possessed of great popular talents, he paid close attention to the scriptures, and often illustrated them with great suitableness. The sentiments of the body to which he belonged, were never favourable to education for the ministry. Mr. Dale was of a different mind; he declared if he had been young, and enjoyed the opportunity of it, he would have gone to an academy himself. As an evidence of his anxiety to improve himself, he received private instruction in Hebrew and Greek, though perhaps he never could turn his knowledge of these languages to much account. His labours, as a teacher, were nearly confined to the church, or the other small societies which were connected with it. This arose from his habits, rather than his opinions; as he declared to a friend, that were he possessed of the proper qualifications for such a work, he would consider it an honour to stand up in the streets of Glasgow, to preach the glorious gospel of Christ to sinners. When considerable exertions were making for the spread of the gospel in the way of itinerating in Scotland, by another Independent body, Mr. Dale, so far from regretting it, assisted by his purse in carrying it on, and declared his conviction of the vast importance of the work, and that he despaired of his own church ever being of much use to the country in diffusing the gospel.

The liberality and benevolence of Mr. Dale were almost boundless. He took a deep interest particularly in the circulation of the scriptures. As an evidence of this a striking fact may be mentioned.

The late Professor Carlisle proposed to print an edition of the Arabic Bible, provided he could get subscribers for a certain number,—we believe a thousand copies. He obtained 750, which would have left too heavy a loss for him to encounter. He intimated this in the newspapers. Mr. Dale observed the notice, and immediately wrote, saying, “Let the work go on, and place the remaining copies to my account.” In the commencement of the British and Foreign Bible Society’s operations, he took a lively interest; and in the second report of that society, they thus notice his death. “While your committee are making this acknowledgment to their friends in Scotland, they cannot avoid expressing their regret at the lamented death of David Dale, Esq. of Glasgow, which has lately deprived the society of what they had further to expect from his most zealous, active, and liberal support.”

This eminent man died on the 17th of March, 1806, in the 68th year of his age, full of days, riches, and honour. The following notice of him was published in some of the periodical works immediately after his death.

“Died at Glasgow, David Dale, Esq. of Rosebank, late one of the magistrates of Glasgow, and one of the pastors of a church of Christ in that city. The character of this good man comprehends in it so many points of distinguished excellence, that nothing more than an imperfect outline of it can be here inserted. He had not in the outset of life enjoyed the advantage of a polished or liberal education: but the want of this was greatly compensated by a large share of natural sagacity and good sense; an extensive and discriminating knowledge of human affairs; and by a modest, gentle, dignified sim-

plicity of manners, peculiar to himself, and which secured to him the respect of every company, and of men in every rank of life. A zealous promoter of the general industry and manufactures of his country, his schemes of business were extensive and liberal; conducted with singular prudence and perseverance; and, by the blessing of God, were crowned with such abundant success, as served to advance his rank in society, and to furnish him with the means of that diffusive benevolence which rendered his life a public blessing, and shed a lustre on his character, rarely exemplified in any age of the world. Impelled by the all-powerful influence of that truth, which he firmly believed, and publicly taught; constrained by the love, and animated by the example, of his blessed Master, his ear was never shut to the cry of distress; his private charities were boundless: and every public institution which had for its object the alleviation or preventing human misery, in this world, or in that which is to come, received from him the most liberal support and encouragement. For, while the leading object of his heaven-born soul was the diffusion of the light of truth in the earth, he gladly embraced every opportunity of becoming, like the patriarchs of old, 'eyes to the blind, feet to the lame, and to cause the widow's heart to sing for joy.' In private life, his conduct, actuated by the same principles, was equally exemplary, for he was a kind parent, a generous friend, a wise and faithful counsellor; 'a lover of hospitality, a lover of good men, sober, just, holy, temperate.' And now having thus 'occupied his talents,' he hath 'entered into the joy of his Lord.' Mark the perfect man, and behold the upright, for the latter end of that man is peace."

This account, short as it is, will not, we hope, be thought uninteresting, of a man, who would have done honour to any community, and who was one of the founders of that body of churches, which has generally been distinguished by his name. The progress and state of these churches will occupy another paper.

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To the Editors.

ON MISSIONS.

A VOYAGE to India, made in the year 1817, has served to confirm my previous belief of the importance and necessity of Christian Missions. A personal view of evil makes a deeper impression on the mind than the narratives of others.

"Segniùs irritant animos demissa per  
aurem,  
Quàm quæ sunt oculis subjecta fide-  
bus, et quæ  
Ipse sibi tradit spectator."

The sight of the moral scenery of this country filled me with dismay. Born and educated in the most enlightened and virtuous country of the globe, I was sickened by the view of a whole people, the prey of ignorance, superstition, and vice. To some of the direful effects of the most cruel of all religious creeds, I was an eye-witness. On the banks of the Hoogley, I beheld helpless victims consigned, yet living, to the waters, to be the food of alligators, either because, in truth, they were deemed irrecoverable, or, which is the general belief, because their relatives rejoiced at an excuse to rid them of such as could no longer maintain themselves. Everywhere reigned an unbridled sensuality, exhibited in scenes too loathsome for relation. The degradation, misery, and vice of the natives of India, were strongly contrasted with the independence, happiness, and virtue of my own country. To what

can we trace the causes of so frightful a contrast, but to the difference of religion? Compare the morals and doctrines, the purity and mysteries of our holy faith, with the sensuality and repulsive absurdities of the Hindoo creed. Recollect, from history, that the prevalence of christianity has ever denoted the increase of knowledge and felicity; and that the purer the form wherein christianity has appeared, the more rapid and striking has been that increase. The inference is fair, that, for this benighted land, it is only requisite that christianity should be known, that she, too, may be happy in herself, and great in the eyes of others. The various christian sects who have benevolently aimed at so glorious an object, are the Catholics, the Church of England, the Methodists, Independents, and Baptists. I dwell with admiration on the Baptist Missionaries, and on that venerable man at the head of their oriental institutions, resembling in his moral character, intellectual vigour, and, perhaps, external trials, the great Apostle of the Gentiles. I visited Serampore, immortalized by the residence of him and his fellow-labourers, who have erected a "*monumentum ære perennius*" of taste, literature, and science, which has for its base the rock of piety, and upon which is indelibly inscribed, "Peace on earth, good-will toward men." I saw in the press-room the Sacred Scriptures, in the Mahratta, Siamese, Chinese, Bengalee, and many other oriental tongues, the results of the studies of but five-and-twenty years. My imagination was involuntarily hurried through future ages; and I never beheld the importance of human actions so embodied, (if I may use the expression,) as when I stood on that spot; whence, as from a fountain-head, the rivers

of truth and salvation will fertilize all Eastern Asia, and in the company of those great and good men, whose incessant labours are channeling and directing their streams.

The Socinians have established no missionaries among heathens in any quarter of the globe; and whilst there is something wherein Catholics, Churchmen, Methodists, Independents, and Baptists differ, there is still a somewhat wherein they all agree, and in this very particular Socinians harmonize with none. In the judgment of all the former, christianity contains *more* than a system of morals; in that of Socinians, it is a mere repetition of the law of nature, accompanied by a promise of a future life. A moral law, more or less comprehensive, more or less pure, has been acknowledged by every people, whose existence history has developed; and it follows, that, if christianity be a mere reiteration of this, there is comparatively little inducement to send that to a nation, which it already, more or less completely, possesses. This is the natural inference to be drawn, to be expected to be drawn, and which *has* been drawn, professedly and practically, by Socinians. Every person, acquainted with their conversation or writings, is aware of the proximity of importance which they try to establish betwixt the christian and all other creeds, from the period of their fraternization with Mussulmen, in the reign of Charles the Second, down to this day, when their watch-word seems to be the first verse of Mr. Pope's "Universal Prayer." It appears to me, that a missionary spirit is, to a certain extent, the test of truth, since Christ himself, his cotemporary apostles, and their successors, were missionaries; since, otherwise, christianity could never

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have been disseminated; and since every division of christians, except the Socinian, from the days of the apostolic church, has sent forth missionaries from its bosom. If missions were needful in the first ages, the very same reasons establish their necessity in this; and if the command, "Go ye, and teach all nations," has been disobeyed by Socinians, the inference is just, that their religion is *not* the religion of our Lord, is *not* the religion of his apostolic martyrs, nor of the great Apostle of the Gentiles. It is fair to conclude, that the *evangelical* doctrines (I use the word in the well-known acceptation) are those which Christ himself and his Apostles taught. Let me first state the reasons for such a conclusion theoretically. Already have I marked the diminished stimulus to missionary exertion which Socinianism must create, to wit, that something very near it is already maintained by every pagan nation. I now consider whether, *a priori*, the *evangelical* doctrines would not probably afford the strongest incitement to such a spirit. If, *indeed*, the sins of all mankind, unpardoned, must infallibly entail their future perdition; if, *indeed*, there be no human power which can procure the necessary forgiveness; if, *indeed*, a reconciliation to God can be effected only by the mediation of Christ, and a faith in such mediation; and if the influences of the Holy Spirit must be enjoyed, for the production of that faith, and the attainment of an eternal and spiritual mode of life;—*then* the assertors of such doctrines have no less a stimulus to missionary labour, than the rescue of their fellows from supreme misery, and their elevation to immortality and heaven, by the *only* means which God himself has ordained. These *are* the views of the evangelical

sects; and these *are* the causes of their missionary efforts. From theory, then, we should expect that to follow which has occurred.

Are these sentiments those of Christ and his Apostles? If so, the self-same incitements to missionary labour exist now as in their days; and the avoidance of it, by Socinians, proves that, destitute of the incitement, they have likewise departed from the apostolical doctrines. On the contrary, if Socinianism were the creed of Christ and his followers, *then* these last expended their time, strength, blood, and lives, unnecessarily; *unnecessarily*,—whether we argue from theory, or *from the inaction of Socinians themselves*. At any rate, it is undeniable that Socinians disobey the express injunctions of Christ, and refuse to imitate the conduct of the Apostles; they do *not* "go and teach all nations." When this inaction is weighed maturely, and it is likewise remembered, that it is the very result from Socinian tenets which theory would anticipate, the combination produces in my mind a conviction, that this contrast of conduct is really caused by a contrast of doctrine; that Socinianism is unapostolical and antichristian. But the contrast of apostolic energy with Socinian inaction will be best illustrated by the selection of the example of that indefatigable missionary, Paul of Tarsus; and the comparison of his sentiments with those of Socinians will illustrate the reasoning which attributes their inaction to difference of sentiment.

I fear, however, that I have already occupied an undue space in your Magazine; and will, therefore, defer the remaining observations to another opportunity.

I am your's, obediently,

AMYSTES.

STRICTURES ON A PASSAGE OF  
SIR J. E. SMITH'S DEFENCE OF  
THE CHURCH AND UNIVERSITIES.

To the Editors.

Gentlemen;—

MANY of your scientific readers, no doubt, are familiar with the Cambridge botanical controversy, in which the "*dramatis personæ*" who make the most capital figure, are Sir James Edward Smith, President of the Linnean Society, and the Rev. James Henry Monk, Regius Professor of Greek in the University of Cambridge. Sir James appears before the public as a candidate for the botanical professorship, in the event of the resignation of Professor Martyn. Professor Monk opposes his pretensions on the ground that Sir James is not a member of the University,—that he is a Dissenter and a Socinian. It is not my intention to discuss the merits of the question at issue; but as the celebrity of Sir James, as an accomplished botanist and an elegant writer, will most probably give an extensive circulation to his pamphlets, I wish to make a few remarks on a passage which occurs in the third chapter of his work, intitled, "A Defence of the Church and Universities of England, against such injurious advocates as Professor Monk," &c. This work having been written in point of fact *in defence of himself* and his claims, the title must appear quite irrelevant to those who have yet to be informed, that Sir James, although a *rational dissenter*, wishes to identify himself with the Church of England, and her Universities;—and that, by a species of logic peculiar to himself, he has contrived to do this, to his own entire satisfaction. The third chapter of this work is devoted to theological discussion, with a particular view to disarm of

their force those objections of Professor Monk, which are grounded on the real or supposed impropriety of admitting a dissenter and a latitudinarian, to a university professorship. Sir James deprecates the suspicion of danger from a man of *his* liberal principles;—the man whose heart is estranged from the love of controversy;—the man who never felt any hostility to the church, and who would be the last who would wish to overthrow it;—the man who could, without scruple, communicate at her altar, although *his* creed was as remote from her's as the northern from the southern pole. The public will know how to appreciate the dignified consistency of these sentiments. Nor will the church of England suspect Sir James of unmanly sycophancy, when, although a *rational dissenter* himself, he avows his belief that the established religion, "inasmuch as it is founded in *vital christianity*, is built upon a rock." Had Sir James confined himself to this mode of defence, I should not have deemed it expedient to notice his truly amusing and edifying statements. But he has chosen to convert his defence of himself into an attack upon others. Disclaiming on his own part all hostility to the church, he undertakes to show her where her real foes are to be found; and, with a zeal, worthy of so sincere and enlightened an advocate of the establishment, hastens to expose to contempt and detestation all those believers in "Calvinism," and all those "fanatical sects," from whom alone he assures her, danger is to be apprehended by the friends of the English Hierarchy. Such, after all, is the vaunted liberality, such the soft and generous candour of modern Unitarianism! Such the pretensions of latitudinarian believers, to the confidence and the honours of the British Univer-



sities!—But, I must proceed to notice the passage to which I have already alluded. And I do it, avowedly, to caution those who may admire Sir James as a *botanist*, against confiding in him as a *theologian*. Here he is out of his proper element. His science as well as his temper forsakes him, when he presumes to pass a judgment upon the moral productions of what Burke disdainfully called “the *hortus siccus* of dissent.” “Professor Monk,” says Sir James, “has understood, I know not from whom, that I was ‘a member of a congregation of dissenters, who assume the title of *rational christians*.’ In this he has been partly misinformed, and has moreover mistaken the meaning of that title; for he avows his ignorance of ‘what points of belief or unbelief,’ or what degrees of difference from the church characterize ‘*this sect*.’ In fact, the above appellation characterizes no sect in particular. I can scarcely blame, but I rather wonder at Mr. Monk’s being so slightly informed of the history of controversy, as not to be aware that the title of *rational christians* is assumed by all who allow of the use of reason in studying the Scriptures. I have therefore always understood it as one of the proudest distinctions of the church of England, in opposition to the church of Rome, to Calvinism, and to fanatical sects of every description. I know not how protestantism can maintain itself for a moment, without claiming this right of private judgment, and those protestants who slight or reject it, are mere papists in disguise, though they may not bow to a Pope of Rome or of Geneva. This sacred principle is always the first thing, that ill-designing men, who wish to promote schism, and raise a sect, try to undermine or to discredit. The fanatics, in the

time of Cromwell, made use of such an artifice but too successfully. Doubtless, many good people among them thought they were really seeking the Lord, though unfortunately, *venia sit dicto*, they sometimes found the devil.”

The first thing that presents itself in this paragraph is a specimen of extraordinary *ignorance*, accompanied by *conceit* equally rare. The title of *rational christians*, and *rational dissenters*, if not invented, has been, at least, appropriated by the Socinian or Unitarian sect. It is a designation assumed by that sect, and admirably corresponding with their characteristic humility; and if Sir James has modesty enough to reject this exclusive appropriation of the term *rational*, and to grant it to those who embrace the creed of the national church, and the system of faith which may be said to form the common creed of Christendom, he differs in this particular from the class of religionists with whom he associates. Mr. Belsham, in his attack upon Mr. Wilberforce, appropriates the term to his Socinian doctrines, as opposed to the faith usually reputed orthodox.—Every man versed in theological controversy understands, by *rational christians*, the Socinian sect, not because it is universally felt that they *merit* the title, but because they have claimed it. Yet Sir James piques himself on his superiority in controversial subjects to the Regius Professor of Greek, and wonders at his being “so slightly informed!”

Next we have an example, no less remarkable, of want of discrimination,—of evident confusion of intellect. After stating, as I have shown, inaccurately, that “the term *rational christians* is assumed by all who allow of the use of reason in studying the Scriptures,” he proceeds to say,

"I know not how protestantism can maintain itself for a moment, without claiming this right of private judgment;" evidently confounding, as if they were the same thing, the use of reason in the study of revelation, and the right of private judgment. These things are nearly related to each other, but totally distinct, and involve two entirely different questions. They are *related*, inasmuch as the use of reason implies the right of private judgment; nor would the right of private judgment be of much value, if the use of reason was not required. They are *distinct*; for the use of reason is opposed to a blind, a passive, an implicit faith, a faith which precludes inquiry, and forbids examination: whereas the right of private judgment is opposed to foreign interference and external control, to every species of persecution for conscience sake. The use of reason is a question between man and God. The right of private judgment is a question between man and man. The use of reason, in the lax sense in which the term is often employed by theological writers, both orthodox and latitudinarian, is a matter open for discussion to the most consistent protestants. But the right of private judgment is confessedly a point which admits of no diversity of sentiment, a common ground upon which every protestant takes his stand, and which, if once abandoned, the reformation ceases to be defensible, and the triumph of popery is completed. To which, then, does Sir James refer, to the use of reason, or to the right of private judgment, when he goes on to assert, that, "This sacred principle is always the first thing that ill-designing men, who wish to promote schism, or raise a sect, try to undermine or discredit. The fanatics of the time of Cromwell made use of

such an artifice but too successfully." He cannot surely mean to say that these fanatics disclaimed the *right of private judgment*, for this, instead of promoting schism, and multiplying sects, would have lulled them to sleep in the arms of ecclesiastical authority; it would have compelled to an indissoluble union with the church of England, or the church of Rome. And if they disclaimed the *use of reason*, let Sir James produce his evidence, and accurately define in *what sense* they disclaimed it. Let him not revile the mighty dead. Let him not calumniate an order of men, who, with all their imperfections, have merited the gratitude of their country and of the human race. Let him not forget that in those times of extraordinary turbulence, when no man was calm, the religionists were not the only men who deviated from the sobrieties of ordinary life. And, above all, let him remember, that had the Puritans and early Non-conformists, for these are the fanatics of Sir James, sunk the reformer in the courtier;—had they exchanged the generous spirit of independence for the mean arts of sycophancy;—had they suffered the love of truth to have been chilled into indifference, and thus abandoned their reason, their conscience, their country, and their God;—the lights of protestantism might have been extinguished, the liberties of England suppressed, the revolution of 1688 superseded, and the fetters of a remorseless despotism rivetted upon our isle. But the men of that day had not the pliancy of character which yields and accommodates itself to every shifting form of error in theology, or of despotism in government; and we are now reaping the fruits of their magnanimity. Sir James intimates that botany disciplines the mind to

discriminate and combine ideas. How then does it happen that the President of the Linnæan Society confounds the use of reason with the right of private judgment, and identifies a rational christian with the church and the universities?

This paragraph furnishes an instance of gross illiberality. Sir James having defined rational christians to be those who allow of the use of reason in the study of the Scriptures, hastens to exclude from that number the church of Rome, the Calvinists, and fanatical sects of every description. To advocate Popery, Calvinism, or fanaticism, is not the design of this letter. But I protest against this indiscriminate blending of sects and parties, for the purpose of dooming them to the same condemnation, and clothing them with a common infamy. By Calvinism and fanaticism, we know what Sir James means. And is it fair, is it ingenuous, is it manly, to brand as fanatics that large and respectable portion of the christian world, which holds sentiments more or less analogous to those of the Genevan reformer? *Every sect has its fanatics.* The French revolution has shown that infidelity itself, cold and selfish infidelity, can kindle into enthusiasm, and break forth into madness. Let no party of men be judged of by the character of particular individuals who may be connected with that party, but by their general conduct. Besides, has Sir James forgotten how nearly allied to that *Calvinism* which is the object of his abhorrence, are the articles of that church of England which is the theme of his applause? Does he mean to say, with his usual accuracy of discrimination, that Calvinism is rational *in* the church, and fanatical *out* of it? Or in what possible way, honourable to his understanding and his heart,

can we explain this apparent inconsistency? Are the wiser and more respectable members of the church or the university, whose favour it is so great an object to conciliate, to be charmed into complacency by "the meanness that creeps, and the venom that hisses?" Or from the confusion so manifestly betrayed, the contradictions so rapidly multiplied, the apparent illiberality of the most candid of men, may we not indulge the fear, that he has rambled into one of those "spiritual dram-shops," which he has so elegantly described, and so pathetically deplored?

I will only add, that to complete the very objectionable character of this paragraph, we find in it a melancholy example of profane levity. The fanatics of the time of Cromwell are represented as seeking the Lord, and finding the Devil. I am perfectly aware, that, in the school of modern Unitarianism, men are taught, that the fervours of devotion are incompatible with the dignity of reason; and to believe, with the Sadducees, that there is neither angel nor spirit. With respect to the former, Mr. Belsham says; "The religious principle is of too much importance to be made dependent upon the passions, which wise men discard in all affairs of moment, lest they should warp and mislead the judgment." And, as to the latter, "I, for one, am not ashamed to avow, that I regard the notion of a devil and his agency as an evanescent prejudice." With such principles, no man can be surprised that the writings and conversations of men of this sect should abound with profane witticisms; and that, without compunction, they should sport with subjects which, to minds differently tutored, wear a solemn aspect. For offences of this description, however, they will have

to meet a more awful tribunal than the bar of human judgment. In the mean time, I would only observe, that such conduct is grossly offensive and insulting to the religious public, who have not embraced *rational religion*. It violates their prejudices, and distresses their feelings; and the man who has not the delicacy to perceive this, justly exposes himself to public censure, for departing from the decorum of a gentleman, and the charity of a christian.

If a tone of severity has per-

vaded these remarks, it originates not in a spirit of retaliation; nor would I have it imagined, that Sir James Edward Smith is a man to be held in light esteem. As a scientific botanist, as a private gentleman, he demands, and he possesses, the respect of society; but he will best consult his reputation by not obtruding himself upon the world as a candidate for polemic fame. In botany, he is a philosopher; in theology, he has proved himself a child.

I am, gentlemen, your's &c.

HORACE BENTLEY.

## REVIEW OF BOOKS.

*Sermons on the most important Doctrines of the Gospel; comprehending the Privileges and Duties connected with the Belief of those Doctrines. By J. Thornton. In 2 vols. second edition. London: Baynes, 1819. Price 8s.*

WHILE we fully admit that all merely literary claims are to be adjusted by a high standard, we cannot consent to the unqualified adoption of a similar criterion, in the estimation of labours, which have utility for their avowed and obvious end. In all such cases, we wish to be considered as not delivering a simply critical opinion, and as by no means intending to apply those severe but wholesome tests, to which, in the former instance, we should feel ourselves bound exclusively to appeal. At the same time, we should hold it unwise altogether to lose sight of them; and, while we have a main regard to the design and principles of the major part of the works, which come within the scope of our review, we also endeavour to subject them to such a temperate application of the rules of sound criticism, as shall tend to maintain the desirable connexion between good intentions and good taste. In fact, a sharper scrutiny, and a more stern dispensation of critical justice, would be injurious, if not fatal, to the circulation of many works of the highest value, and most extensive usefulness; fraught with excellences, in comparison with which, the libration of periods, and the decorations of human eloquence, are but as the shadow to the substance. We are rich in this species of evangelical literature; and, amidst the unfavourable signs of

the present times, we have often found relief in the reflection, that there are among us men of zeal and ability, who, keeping in view the example of our religious ancestors, and superior to that most selfish of vanities, the mere love of literary distinction, are from time to time sending forth powerful counteractives to the errors of the age; addressing themselves "in simplicity and godly sincerity" to the consciences of men; offering to the hard and unrenewed, motives for alarm and for inquiry; to the wounded and stricken, remedial consolations; to the partially enlightened, explicit truth; and to the well-grounded believer, edification and instruction. Nor should we be justified in omitting the observation, that among these valuable works, there are many which are by no means deficient in such literary merits, as properly belong to publications of this kind; and, were this the place, we should find no difficulty in selecting examples of pure and eloquent composition from productions which their writers gave to the world, in perfect simplicity of spirit and intention, as the humble and undorned vehicles of divine truth.

We consider the volumes before us, as entitled to hold a respectable rank among the useful publications to which we have made this general reference. The subjects which they include are of the highest importance; and the mode of discussion is of that plain and intelligible kind which commends itself to the understanding of the largest class of readers. Mr. Thornton is well known to the religious world as the competent author of several approved compositions,

modest in their pretensions, but of excellent spirit and tendency; and we are persuaded that his present work will add to his reputation. His explanations are perfectly clear and unembarrassed; and sufficiently deep and comprehensive for his avowed object; his addresses are urgent and affectionate, and his style agreeable and familiar.

As these sermons have already met with the public approbation, and are now in their second edition, we only think it necessary to say farther, that they seem to us happily adapted for the edification of young persons. The following extract will at once show that Mr. Thornton does not shrink from the most difficult peculiarities of gospel truth, and that he knows how to present them in a judicious and profitable form.

"Grace shines forth with the brightest lustre in the scheme or plan of salvation, which existed in the purposes and counsels of Jehovah, before time began.

"Short sighted mortals see but little of the past and the present, and the future is entirely hid from them. God sees the end from the beginning, and calleth those things that are not as though they were. To think that God does any thing which he did not previously design, or designs any thing which he cannot bring to pass, is to entertain mean and dishonourable ideas of him. Peter says, 'known unto God are all his works from the beginning of the world;' and the work of redemption has certainly the first claim on our attention. Do not however imagine that I am going to draw you into curious and unprofitable researches. Far be it from me to waste your time and weary your patience with things beyond the reach of our understandings. Some indeed deny the decrees of God, and others speak of them rashly and presumptuously. 'Secret things belong to the Lord, and those that are revealed to us and to our children.' While we confine ourselves to the inspired word, and pursue our inquiries with humility and seriousness, we are in no danger. On the sacred ground of Scripture, some branches of knowledge are higher and more difficult to attain than others, but no forbidden tree grows there. With respect to God's eternal purposes in the plan of salvation, we can know nothing more than he is pleased to reveal. Yet hence we learn, that before man fell, infinite wisdom had devised a way for his recovery; before sin spread its subtle destructive poison, divine love had provided a suitable and sufficient remedy; before death came forth armed with a fatal sting, and a cloud of worse than Egyptian darkness covered the earth, God in his unchangeable counsel had determined to bring life and immortality to light by the gospel. Nor is this a dry speculation. It is delightful for the christian, as he bathes his soul in the broad and deep stream of mercy, to trace that stream through the eventful ages of time, till he find its source in eternity." Vol. i. p. 70--72.

Though we have not felt it necessary

to bestow a very minute and jealous examination upon every page of these volumes, yet we have found, in a general survey, so much to gratify, and so little to offend, that we feel that we hazard nothing in giving them our cordial recommendation.

The sermons are short and well suited for family reading; especially when there is a fire-side circle in which the younger members bear a larger proportion.

*A Paraphrase and Commentary on the Epistle to the Hebrews. Being the Fifth and Sixth Volumes of the Works of Archibald M'Lean, one of the Pastors of the Baptist Church, Edinburgh.—Edinburgh: Taylor, Smith, Ogle, &c. London: W. Jones. 8vo. and 12mo.*

THE Epistle to the Hebrews is among the most important portions of the new covenant revelation. It exhibits, in an extraordinary degree, the writer's "knowledge in the mystery of Christ," and unfolds some of the sublimest discoveries of infinite wisdom. Whether it is considered in reference to christian doctrine, or to christian practice: whether it be applied to for instruction, or comfort, or reproof, it will be found eminently calculated to enlarge our minds, to strengthen our faith, to encourage our confidence, and to animate our hopes. It carries on the believer from the first elements of the doctrine of Christ to perfection. It exhibits the divine character of the Redeemer in all its glory, establishes his infinite superiority to Moses as an apostle, and to the Aaronical family as a priest. It contrasts the grandeur, the efficacy, and the perpetuity of new covenant privileges, worship, and promises, with the earthliness, the feebleness, and the temporary nature of the figurative economy: and it enforces the awful responsibility which attaches to the profession of christianity, by considerations derived from all that is fitted to elevate hope, and to give energy to godly fear. It is the key to the ritual of Moses, which unlocks its most intricate and mysterious, and apparently trivial arrangements. It brings to view the soul which animated the whole body of its ceremonies, and which gives them all their importance; and by the light it affords we are enabled to enter into the darkest places of that extraordinary edifice, and to see the wisdom of its proportions, and the admirable adaptation to their design of all its parts. It was calculated to reconcile the Jew to the destruction of his temple, the loss of his priesthood, the abolition of his sacrifices, the devastation of his country, and the extinction of his name; because it exhibits a nobler temple, a

better priesthood, a more perfect sacrifice, a heavenly inheritance, and a more durable memorial. And as the distinguished honours and privileges which it makes known, are equally the portion of the Gentile believer, they are no less fitted to wean his mind from the beggarly elements of this world, and to reconcile him to the lot of a stranger and sufferer on the earth.

As this Epistle contains much that is interesting, it contains much also that is difficult. It abounds in the peculiarities of Paul's style. Its reasonings are generally remarkably close, frequently intricate, and sometimes obscure. Its numerous allusions to Jewish doctrines, practices, and modes of reasoning, and illustrations of scripture, are not easily seized or familiarized by Gentiles. Its references to existing circumstances must have been at once understood by those to whom it was addressed, but are no longer so intelligible to us. But the chief difficulties are to be found in the subject. It treats not of first principles, but of the highest and noblest themes of heavenly wisdom; which only those "who have their senses exercised, to discern between good and evil," and who are amply conversant with "the powers of the world to come," can relish or understand. While the Apostle conveys his "thoughts that breathe, in words that burn," the operation of the spirit of Christ on the understanding and heart, is absolutely necessary to our seeing their beauty, and enjoying their consolation.

The importance of the subject of this Epistle, and the difficulties connected with its illustration, have induced many of the most eminent theological writers to devote much of their attention to it. Not to mention the continental divines, whose labours have embraced, and we might say exhausted every topic of theology, two authors of our country deserve to be honourably mentioned, on account of their expositions of the Epistle to the Hebrews. If any one is desirous of possessing a treasury of doctrinal, practical, and polemical divinity, he will assuredly find it in the work of Dr. JOHN OWEN. His highly cultivated mind, his inexhaustible resources of scriptural knowledge, and the fervent piety of his soul, were all made to bear upon this work, and have reared a monument to his fame, more durable than marble. If critical acumen, nice disquisition on the import of words, phrases, and allusions; accurate examination of the propriety and suitableness of Old Testament quotations, are reckoned objects of importance; the reader will find the most ample gratification in the work of JAMES PEIRCE, of Exeter, com-

pleted by his colleague MR. JOSEPH HALLER. Both these writers, though of very different sentiments from Dr. Owen, and though they must be read with caution, were profoundly conversant in biblical criticism, and have thrown much light on many parts of the Epistles. Were it not for their unhappy deviations to Arianism, they would deservedly occupy the first place in the ranks of our scriptural critics. As a proof of the estimation in which their work on the Hebrews is held on the continent, it was translated into Latin by Jo. Dav. Michaelis, and published with his additional notes, Halle, 1747.

The work of Owen overwhelms us with prolixity,—that of Peirce vexes us with its coldness, and occasional ingenious misapplication; and the clumsy Arminianism of Macknight is scarcely compensated by the aid which he sometimes affords us. A work on this Epistle, brief, judicious, and orthodox, was still wanted; but has now been most satisfactorily supplied by the volumes on our table.

The late ARCHIBALD M'LEAN, of Edinburgh, brought to the examination of this apostolical letter no ordinary advantages. He possessed a mind uncommonly acute and penetrating; excellent general views of scripture doctrine, and most extensive knowledge of scripture language; he was patient and laborious in his researches, and capable of expressing himself with great precision and simplicity: to all these advantages he added a very competent portion of self-acquired learning, and the matured experience of more than half a century, during which he had been engaged in studying and preaching the word of God. These are qualifications which have fallen to the lot of few who have expounded the scriptures; and their vast importance is sufficiently apparent in the present work, which was the favourite production of its author, and the *chef d'œuvre* of his pen.

The first volume was published as far back as 1811, in the author's life-time, and the other by an unaccountable delay only in 1817. The following is Mr. M'Lean's modest account of the work, in the conclusion of his preface:

"With respect to the execution of the following work, I need say little, as readers must judge for themselves. To commend it, would be rather indecent in an author, and to discommend it would be to say, that it ought not to have been published. Several good and learned expositions of this Epistle have long ago appeared, and it cannot reasonably be expected, that every succeeding expositor should strike out many new thoughts upon it, which have never occurred to any before him. I have done my best to



come at the sense of the apostle by keeping the connection and scope constantly in view; and have neither rejected the assistance of commentators, nor followed them implicitly; but have sometimes differed from those whose judgment and accuracy I, upon the whole, highly esteem. I am far from thinking, that I have fallen into no mistake, as to the sense of any particular phrase, or passage; but hope that none such will be found, that may lead the readers into any material error, either as to the Apostle's doctrine or main design.

"I have followed the common division of the chapters, though some of them have been improperly placed. Before each chapter I have placed copious *contents*, giving also a view of the *scope* and *connection*. Next follows what I call a *paraphrase*, and which contains a literal translation, distinguished by the Roman character, and interspersed with connecting and explanatory supplements in italics. Last of all comes the *commentary*, the text of which is the common English translation, which, though divided into clauses to suit the commentary, is inserted entire." p. 22, 23.

A work of this nature admits neither of analysis nor abridgment; and any extract we could give would afford but an imperfect specimen of its execution. We can only therefore express our opinion of its merits, which we trust all our ministerial readers especially will speedily verify, by procuring it for themselves. We are acquainted with no expository work in our language, which, within so small a compass, contains so much valuable matter, and truly scriptural illustration. It is not a work of imagination, but of judgment. It deals not in conjectures, or random interpretations; but in solid, judicious investigation. It discovers no fondness for novelty, nor any silly attachment to the suffrage of antiquity. It is uniformly calm, serious, and scriptural. The illustrations of the divinity, the sacrifice, the priesthood, and the covenant of our Lord Jesus Christ, are most excellent, though on some points he differs from expositors of established reputation. Some of the subjects on which he rather dissents from very generally received opinions, are taken up in an appendix to the second volume. It contains an essay on the double sense of prophecy; one on the administration of angels, previous to Christ's resurrection and exaltation; and another on the commencement of the exercise of Christ's office as high priest. He considers all the divine appearances, under the Old Testament, to have been merely of created angels, not of the eternal word. He endeavours to show from various passages in the Epistle, and in other parts of the Old Testament, that the Jewish church and state, and the kingdoms of the world, also, were under angelic administration,

which entirely ceased when the Son of God took possession of his kingdom. He contends that the priesthood of Jesus did not properly commence till he ascended into heaven with his own blood, and presented it, in the presence of God, for us, that in his death he was not so properly the priest as the victim, allowing his life to be taken from him; and that as under the law, the peculiar work of the priest consisted in his ministrations in the sanctuary, so the priesthood of Jesus is exercised in the holy place, not made with hands, of which the earthly was a figure. Whether his views on these subjects be adopted or not, it is impossible not to be pleased with the ingenious manner in which they are stated, and the modest tone which the author employs in speaking about them. On the latter subject he says; "I would not contend with those of a different opinion on this head, because it is not essential to the faith, whether we consider him acting as a priest in his death, or not till he rose from the dead, if we only keep in view the person who died, and the end for which he died." Vol. ii. p. 256.

We understand the representatives of Mr. M'Lean are in possession of a commentary by him, on the two Epistles to the Corinthians, and on the Epistle to the Galatians; which we trust will speedily be laid before the world, if at all in a state fit for publication. We would however hint to them the necessity of putting them in a better dress than that in which the present work has appeared. Though worthy of the most splendid style of British typography, the paper and printing, and size of the work, particularly the 12mo edition, are uncommonly mean, and calculated most materially to injure its circulation. Those, however, who can break a stone to find a diamond, will find themselves amply repaid by overlooking the rough exterior of this work in the examination of its invaluable contents.

*A Discourse, delivered at the Annual General Meeting of the Baptist Missionary Society in Bristol, September, 1818. By John Foster. Printed for Josiah Conder, St. Paul's Church Yard. pp. 132.*

We have read this production with no small feeling of astonishment at the powerful abstraction of mind which it displays, and the condensed strength of thought that pervades the whole, from beginning to end. Without any formal introduction from his text, (Judges, v. 23,) other than a remark upon the fact so honourable to revealed

religion, that a correspondence may be traced between it, and all the circumstances of this lower world, standing up, as it does, in a grand parallel to an infinitude of things, and speaking with a voice that is echoed by the whole creation, the preacher enters at once upon an extended and forcible comparison between the mighty array of moral evil, in active operation, against which, all pious and benevolent minds should be leagued together in battle array, and those horrible combinations of human beings, who have at times effected their detestable purpose of destroying myriads of their fellow creatures, and of ravaging and depopulating large portions of the civilized earth.

Prone as the human mind is to survey the one scene with feelings of awe and terror, approaching to sublimity, and to regard the other with tameness and indifference as an abstraction, bordering upon inanity, we confess ourselves to have been so affected and terror-struck at the picture drawn by the author, of the dreadful resources, the gigantic efforts, the innumerable forms, and the fatal progress of moral evil, as to be forced, for the only effectual relief, upon our conviction of the ever present, gracious, and controuling energy of the author of all good. The preacher next adverts to the modification of this complicated and potent principle in the reign of idolatry and superstition in the east, sketching, with a master's hand, the numerous points in which that system of delusion is not only unlike, but directly opposed to christianity, conducting the spirit downwards, in a scale exactly proportionate to that by which the other causes it to ascend. And yet, as he makes it clearly to appear, neither the absence of every thing rational and social from this scheme, nor the presence of every thing ridiculous and inhuman, has been able to prevent it from exerting the mightiest and most uninterrupted influence over the minds of millions of human beings. Mortifying, indeed, is the contrast, forced upon us by these pages, between the faint and partial influence which the true religion obtains over its most devoted subjects, and the full and uncontrouled effect of the false over a major part of the inhabitants of this earth. This effect he justly attributes, partly to the boasted antiquity of the system, carrying the mind back for its origin, to a period, so remote as to be invested, in a degree, with the solemn character of eternity; and partly to the infinity of forms with which it is identified, and especially to the aid supplied in the reflection of the same belief, from so many minds, cover-

ing a tract of earth, almost interminable. It would seem, however, as if this mighty fabric of error and deceit had been consolidated for so many ages, on purpose to display the strength of christian principle, which has, at length, attempted its demolition, and is actually, at the present moment, undermining it, and making it totter to its very base.

The author of the discourse before us, proceeds to notice, in terms of proper indignation and censure, those anomalous beings in this country, who, while they professed the most cordial approbation of the christian religion, were loud in their opposition to the introduction of it into our dominions in India, and, with modulated voice, palliated, defended, and at length advocated, the grossest delusions of the existing and ancient idolatry. Imitating the medical student, who seeks to convert noxious ingredients into salutary stimulants, he urges christians, from the appearance of such awful instances of depravity among us, to redeem the character of the country by invigorated zeal in the cause of missions, while he leaves the infatuated individuals themselves in the solemn prospect of that day of retribution, when the folly of that estimate shall be perceived with all the agony of intense remorse, which reckoned the condition in which individuals stood to God as slight and trivial compared to that in which they stood to other communities and human governments. Then will they behold the material of that constitution, for which, alone, the existence of all those beings was supposed to be valuable, "ready to be burned," and discover the result of their alienation from the Almighty, who was imagined to have but a faint and distant connexion with them, to be nothing less than extreme and eternal woe.

It is not, however, against the anti-christian part of the community only, that the church has to struggle in her effort to obtain the conquest of idolatry at a distance,—some of her own sons are averse to the effort, as appearing to be stamped with the marks of wildness and fanaticism, and interpose on every side the claims of moderation and sober-mindedness, with a view of producing a relaxation, or, at least, of justifying their own supineness. Such persons meet, in the present discourse, with merited reprehension. These are not the spirits that will ever achieve any thing great and noble. We have only to put one of them in the place of Luther or Wickliffe, to see how impossible it would have been for the reformation from popery to be effected;

and unless they give way to minds and characters of a nobler order, at the present day, a reformation of a much more extensive nature, and of a much higher character, can never be realized,—namely, that of a rebel world from its apostate condition in relation to the God of the universe.

But there is another objection to missionary exertions, more insidious in its workings, yet perhaps equally powerful in its influence with the former: and the more to be dreaded, as it assumes a religious and reverential aspect: it is the will of God, such is the language of those who urge this objection, that this enormous system of error and of evil should exist. If it were otherwise, we might expect to see its destruction approach in some fearful and formidable manner, like the removal of a mountain by the convulsion of an earthquake. And, till this is the case, what are all our puny and feeble efforts to remove it? This objection the present preacher follows into all its windings, and forces 'out of all its subterfuges. He remarks upon the difference between our knowledge of the reasons upon which the divine conduct is founded, in permitting the evil to exist, and of the fact that it is hateful and abominable to him. This fact he argues, not only from his revealed nature and character, and the expression of his will, in the form of law, but from the numerous and incontestable instances, in which he has opposed, by the interpositions of his providence, idolatry and idolatrous nations. The inference then is obvious, that we are to be guided in our duty by what is clear, and not by what is mysterious and unfathomable. But it is against this objection, in the modest form of a disposition to wait, "God's selected time," that the author is peculiarly successful in his attacks. Around this disposition, the decrees of God have been made to rally, and in the minds of a cool and desponding temperament, it has thereby become fixed and settled. But how painful the comparison of these persons, to those active spirits, who, viewing the decrees of God as incentives to exertion, having only for their object the conversion of men, have rushed forth into the field of enterprise and endeavour, and have actually won from the foe many a portion of the rebellious province, and brought it back to allegiance to its rightful owner? Imagine two spirits of these different classes ascending at the same moment from this terrestrial scene of things into the eternal world, and to the throne of God. Can the temperate christian survey his companion in the flight, with feelings of

self-congratulation? Can he anticipate, without conscious shame, the award that awaits him, when, in no measured and qualified strains, the judge of the whole earth shall announce his approbation of the course he has pursued, and say unto him, in the presence of assembled worlds, "Well done?"

But we must forbear all further analysis of this interesting and singular discourse, cautioning our readers, at the same time, against supposing any thing like justice has been done to it. We cannot be sufficiently thankful to the Almighty for bringing the attention of such powerful minds to bear on the subject of christian missions at the present moment. While the servants of God are faithfully devoting their labours and their lives to the cause in foreign lands, they may cheerfully leave it in such hands to be defended against the sneers of infidelity, or the mistakes of ignorance at home. But we contemplate benefits of a much higher order to arise from the luminous and powerful statements of this pamphlet. A large class of enlightened men in this country are likely to be moved by it, and to be drawn into the ranks of the supporters of the cause which it advocates: while many of its arguments will be seized and dilated upon by minds of an inferior order, though not less impregnated with a heaven-born zeal for the diffusion of pure and vital christianity, and thus extend their influence through all classes. In this way, according to our apprehension, the discourse before us will occupy no inconsiderable and ignoble place, among the means employed to effect a general and consentaneous movement of all ranks in favour of the great object of evangelizing the world. And when this country, little among the nations, but great in the resources of its christian energies, shall once move forward in a grand combination, and with a generous impulse, to the "help of the Lord against the mighty," then may we expect to see the great mountain of idolatry become a plain, and the glory of the Lord to fill the whole earth.

We transcribe two passages, not so much with the view of giving a fair specimen of the discourse itself, as for the purpose of benefiting, as they can hardly fail to benefit, every reader who may cast his eye on our pages. The first relates to the obligation for individual exertion.

"Now, can a system of intellectual and moral perversion, of which the demonic energy but faintly glimmers in this brief description of some of its characteristics, show itself in the view of the adherents of the true religion, without conveying a provocation to their conscience and zeal to come

forth, in aid of any reasonable project for carrying a new power into attack on what has, through so many ages, maintained its character of a defier of the living God, in spite of all that might have been supposed to operate toward its destruction from time, and nature, and the vaunted reason of man? Who would not wish that the effect of the pious indignation, and prayers, and inventive study, and subsidiary liberality, of all good men, might be as it were from heaven, to which this would all be an appeal, reflected in burning radiance to scorch and blast here and there the extended array of idolatry, and at length to annihilate it? Will not each one in our assembly ask within himself, Is there not in that system, made up of so many depravities, some small part, some poisonous atom, some serpent vehicle of an evil principle, which I may be the means of destroying? And that minute portion of active principle, which noisily works on in consequence of my not crushing it,—may it not be accounted to work in my name, making my contribution, real however diminutive, to the deadly effect of that system which I might contribute just so much to abolish? But even though the state of the matter were, that no actual effect at all should result, none discernible by Him who discriminates every thing included in all things, still, might I not be required, in mere proof of my fidelity to him, to give some demonstration of hatred, to fling some practical salutation of war, against an internal monster that in character of a constellation of gods, arrogates the worship of a large portion of the human race, and repays it with perdition? Can I hope to go, without some haunting sense of dishonour, to that superior empire of the Almighty where every possible feeling goes forth in devotion, from a region where I have been nearly at peace with such an odious usurpation?" p. 46—48.

The second regards the way, and almost the only way in which it is left to many of us to minister to the aid of this grand cause, namely, the devotion of a portion of that worldly property, with which the providence of God has favoured us, to the object. Terrible are the reflections which the niggardly withholding of it from a cause so sacred, may produce in eternity.

"If the rich man in the parable (that parable being regarded for a moment as literal fact) might have been permitted to send a message to his relatives on earth, what might we imagine as the first thing which the anguish of his spirit would have uttered in such a message? Would it not have been an emphatic expression of the suffering which the wealth he had adored inflicted on him now, as if it ministered incessant fuel to those fires? Would he not have breathed out an earnest intreaty that it might not remain in that entireness in which it had been his idol; as if an alleviation might in some way arise from its being in any other state and use than that in which he had sacrificed his soul to it? Send away some of that accumulation; give some of it to the cause of

God, if he will accept what has been made an abomination, by being put in his stead. Send some of it away, if it be but in pity to him of whom you surely cannot help sometimes thinking while you are enjoying it. Can you, in your pleasures and pride, escape the bitter thought, that for every gratification which that wealth administers to you, it inflicts an unutterable pang on him by whose death it has become yours, and by whose perdition it is so much?

"How different the reflections of those inheritors, who feel in what they do not possess a delightful recognition of the character of their departed relatives; who feel that they possess so much the less than they might have done, because those relatives have alienated to them nothing of what was sacred to God, and to charity; and who can comprehend and approve the principle of that calculation of their pious predecessors, which accounted it even one of the best provisions for their heirs to dedicate a portion of their property to God. How different therefore the feelings of a descendant of such a person as that late most excellent christian and philanthropist of your city, whose name\* the present topic has probably recalled to the minds of most in this assembly." p. 104—105.

Most of our readers are probably by this time in possession of this masterpiece of argument on the necessity, importance, and utility of missions. To those who are not, the above quotations will but convey a faint idea of its intrinsic excellence. If there be less of evangelical truth poured over these pages than might have been expected, and less of scriptural allusion than could have been wished, we can impute it to no deficiency of piety or of scriptural knowledge on the part of the author. For the spirit of the sermon is pure christian benevolence, in the glowing form of animated zeal, and the few illustrations that are borrowed from scripture are evidently the productions of a mind rich in associations of this nature: but it is owing to a mode of thinking peculiar to the author, and which will have its peculiar language, and to such a confinement of thought to the immediate topic that has been started, as seems to disdain every thing that is not in the closest and strictest accordance with it.

*Extracts of Letters on the Object and Connexions of the British and Foreign Bible Society, from the Rev. J. Owen, A. M. during his late Tour to France and Switzerland.*

THE religious public at large is deeply interested in every thing that relates to the extension of christianity; and no part of that public more so than the orthodox Dissenters. They were the

\* Reynolds.

earliest, and, taking them generally, they have been the firmest friends of the Bible Society. Of course, we intend no invidious comparison; but simply to hint what we consider, and what posterity cannot but consider, an honour due, not so much to Dissenters, as to their principles; that it is a rare, we believe we might say as yet an unknown, occurrence, for the orthodox Dissenters, in any place, to decline connexion with this most noble and important institution. In their esteem, universally, no design can surpass that which this Society has in view. It grounds itself upon all that ennobles and characterizes man. The Bible is the common boon of the Deity to our rational, our moral, and our immortal nature; and as far as this part of our nature surpasses in excellence, and exceeds in duration, that whose interest is in this world, so far does the institution, which has in view the dissemination of the Bible, surpass all the little and variable combinations of men for present and secular good. And hence the ground on which we would place the importance of this Institution is not primarily to be sought in any thing of the exterior of our nature, but in the actual state of that invisible, but mighty and mysterious, something which is the centre of all the ever-widening circles of human interest, and happiness, and action, and which is more inward, and in itself, than all our most deep and retired thoughts, and which each man calls *the soul*. It is, indeed, on all that characterizes man *as man*, on all that distinguishes him from the earth on which he is a sojourner, from the animals of which he is the head, and from time, which is but his birth-place and his cradle, that the Bible Society rests its claim. Let but man be viewed as possessed of a nature distinct from, and superior to, that which is made up of instincts and appetites,—a nature immeasurably above that which time can wear, and death dissolve, and the grave imprison,—let him but be accounted the only free and conscientious agent in the midst of a world of mere animal and mechanical agencies, and, on the ground of these very endowments, the probationer of an eternal weal or woe, and the institution which aims to bring into more immediate and extensive operation upon his moral being the mighty and benignant power of divine truth, will elevate itself in the esteem of every true philanthropist to a most sublime and commanding superiority. And who, we may ask, that contemplates the natural drawing of human thoughts and linking of human desires to the visible and fluctuating objects of a world as fugitive as the thoughts and

desires it excites, while the subject itself of these thoughts and desires is characterised by the very opposite qualities of permanence and immortality, can refrain from congratulating his species on the existence of a Bible designed imperiously to command their attention to the high interests and destinies of their nature? And who, that has advanced so far, and casts his eyes at once upon the millions of his race who possess such a nature, and upon the book of God which has such a power of command and of moral renovation, but must count it almost an equal subject of congratulation that there is a Bible Society? For if the Bible addresses itself to the universal properties and wants of man, true philanthropy will dictate its dissemination; and then this question returns upon all who hold such an opinion of the book itself, and of its influence, how shall it be universally disseminated, but by the combined and vigorous exertions of ALL who possess the store, to impart it to the incomparably larger portion of the species who yet possess it not? We have pointed hastily at the magnificent and imposing aspect which this Institution assumes, when it is viewed in direct and extensive operation upon that only part of our nature which possesses the qualities of stability and immortality; but we must more distinctly name upon what, in the constitution and condition of the soul of man universally, the claims of the Society to public patronage are founded.

In every human being, of whatever age or nation, we find two mysterious and mighty faculties upon which all the others in his nature seem to turn, as if upon the poles of the mind; these are,—the conscience, and the moral will. Since these are the two faculties which make man what he is, and all he is now, as an accountable creature, so they are the faculties upon the exercise of which must depend the complexion of his eternal state. But let it be remembered that however mighty and mysterious the agency of these faculties to determine our character here, and indicate our lot hereafter, they are *only* faculties; they are the eyes of our moral being, but, like the eyes of the body, they possess not in themselves the element of light by which they are to act. It is only in the sacred book of God that we can find the laws and the principles by which the conscience is to be enlightened in all its various, and especially in all its higher departments of duty; and hence, by extending to mankind the light of revelation, we are enabling them to see the bearings and the obligations of their moral nature, in reference to that being and that world, which the

degrading occupations of sense but too effectually shut out from their contemplation. The will of man is that other faculty of the mind, or, we had almost said, considering its awful and sacred relations to God and eternity, that *soul of the soul*, which stands equally in need of the omnipotent agency of divine truth. This faculty, which should be the benignant monarch, has become, in our revolted nature, the capricious and absolute tyrant of the breast, furnishing, in its mysterious power, an index of our origin, and in its impious rebellion, an indication of our end. No reflective mind can have failed to observe the dominant power of the will of man, and the prolific source it has proved of all the restlessness and wickedness, of all the wars and desolations of mankind. It is then inferred, upon the soundest principles of philosophy, that this is the bitter fountain whose waters must be made sweet, before the happiness and the life of the soul can be secured. The will of man every where must be subjugated to the will of God: and this is the point at which the Bible Society commences its operations, and where the importance of its ever-widening exertions shines forth with irresistible power. The Bible is the remedy which the all-wise Author of our nature has provided to regulate and control this first and mightiest of faculties,—the human will. The Bible Society has now become, to all the world, the great administrator of this moral panacea; and no sight can be so exhilarating, as to witness the mighty power of this remedy at once to bind and yet to liberate the will,—to take off from it the fetters of a most abject slavery to evil, and to give it the liberty of a pure and a celestial nature. We have merely hinted, and that indeed very imperfectly, we are aware, at the ground on which the importance of the Bible Society, both as British and Foreign, must be reated. We have confined ourselves, in these remarks, to the centre, and have not attempted to reach the circumference, of its aims. Had we, indeed, but glanced our eye at these, we should have found ourselves in a sphere wide as human nature, varied as human life, broad as the world, and co-extended with all time, nay, life, and time, and the world; we should be compelled, for the sake of coming at the sober reality, to reduce in imagination to a single point, from which extends the ever-proceeding, the never-terminating line which we call *eternity*,—along the whole of which, and over a countless multitude of conscious intelligencies, the Bible Society aims to pour the heavenly blessing of peace, perfection, and joy.—Every other enterprise not identified

with or collateral to this, is but a thing of littleness and of time; for the Saviour of the world has said, what shall a man be profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

With such views of the magnificent undertaking which distinguishes the British and Foreign Bible Society, we feel great pleasure in introducing to the attention of our readers this interesting pamphlet, containing extracts from Mr. Owen's correspondence, during his late Tour in France and Switzerland. It will not be expected that we should attempt any thing like an analysis of these letters. We shall content ourselves with presenting two or three extracts, exhibiting some of the many encouraging scenes and facts which the eloquent author of the letter has so well detailed. And in doing this, we can anticipate the double gratification which will arise to our readers;—first, from the pleasing intelligence of the widening operations and accumulating successes of this institution:—and, secondly, from the kind and personal interview which this pamphlet will afford them, with some of the earliest foreign friends and agents of the Bible Society, and some of those venerable and truly pious individuals, both Catholic and Protestant, who have been labouring, with apostolic zeal for so many years, in that most interesting of continental nations, the land of Tell, to disseminate among its simple, but magnanimous peasantry, the knowledge of eternal life. Our first extract relates to Constance; the letter is dated from St. Gall, September 23, 1818.

"My design in visiting Constance was, as you will conclude, to inform myself, by personal inquiries on the spot, of the manner in which the distribution of the Scriptures among the Catholics in that quarter was proceeding; and I am happy to say, that, on this interesting point, I obtained the most complete satisfaction. I learnt that since the year 1807, at which time the distribution of the Scriptures commenced, more than 30,000 copies of the Catholic New Testament had been put into circulation. The past year has been distinguished by particular activity. Nearly 20,000 copies have been distributed; of which 13,000 were purchased from the Ratisbon Depository, partly with the money granted by our Society, and partly with the liberal contributions of Baron Von Wessenberg, and the proceeds from the sale of 9,190 copies, at a reduced price. Many of these have found their way into the schools, (which are prospering abundantly in the bishoprick,) and not a few into the convents themselves, in some of which, a very favourable disposition to the reading of the Scriptures has been manifested. Such was, in substance,



the information which I obtained from a respectable inhabitant, who, as the next office of friendship towards the Society which I represented, did me the kindness to introduce me to Baron Hofer, the Supreme Civil Governor of the Canton. His Excellency was pleased to receive me with great respect and cordiality; he expressed his high admiration of the British and Foreign Bible Society, in whose labours he took a very lively interest; and concluded by earnestly requesting that I would dine with him the next day, that he might hear some further particulars of our Institution, whose operations and success so greatly delighted him. This invitation I thought it expedient to accept; and, taking my leave of the Baron for this time, I proceeded to the residence of the Pro-Vicar Reininger, who is the second ecclesiastic in the diocese. I found him a man of extensive learning, and profound thinking, simple manners, and warm and liberal piety. In the conversation with which he favoured me, the Pro-Vicar adverted, with high approbation, to the object of our Society, that of circulating the Scriptures without note or comment. He considered all the schisms which had taken place to have arisen from the undue stress laid upon human interpretations. The recognition (he observed) of the pure word of God, as the unerring standard of truth, was a principle in which he most heartily concurred; and he was convinced, that it would, eventually, unite all the different denominations of Christians in one holy catholic church. Let the labourers in this glorious work be steadfast and unmovable, and their cause must finally triumph. 'I am' (he added) 'a soldier of Christ, an aged weak instrument in his service; but, wherever I may be stationed, I shall endeavour to stand my ground in defending the gospel in its purity, and resisting to the last all attempts to impose upon me, as commandments of God, the traditions of men.' Early on the following morning, I made him (with his permission) a second visit. In the course of our interview, (which lasted a considerable time,) the Pro-Vicar entertained me with a variety of observations, all characterized by acuteness of thought, and liberality of sentiment. He referred, with a mixture of respect for the victim, and indignation against his persecutors, to the illustrious John Huss. 'The house in which you now are,' (said this venerable ecclesiastic,) 'is that in which John Huss was confined: and, conducting us into an adjoining room, and throwing open the windows, he pointed, with much feeling, to the chamber, which had been the prison of this martyr, and the spot on which he had been committed to the flames. He said, he saw Antichrist in every thing which opposed the doctrine of Christ: adding, that, for his part, the only question he put to a stranger, was, 'Lovest thou the Lord Jesus Christ? If so, thou art my brother.' He complained of the declension of his eye-sight, as occasioning a great impediment to his exertions; and said, that the last thing which he had written, (and which had cost him a considerable effort,) was, his testimony of approval and recommendation in favour of Leander Van Ess's New

Testament. On taking him by the hand, to bid him farewell, I asked the Pro-Vicar what message I should deliver from him to the Bible Society, on my return to London? 'Sir,' said he, after a short pause, 'the Bible Society has deserved the gratitude of the world; and it has my most cordial wishes and prayers for its success:' and, pressing my hand, as I was retiring from him, he added, in a tone of emphatic tenderness, 'Wir sind eins,' ('We are one.')

From St. Gall, Mr. Owen proceeded across the Rhine towards Chur, there to visit in a romantic and mountainous country the venerable president of the Grisons Bible Society, Dean Thomas.

"At seven o'clock on the ensuing morning, in a narrow waggon of the country, (our own travelling carriage being pronounced too wide for the road,) we commenced our journey; and, after descending, by a most rugged and precipitous tract, to the bottom of a circumvallation of mountains, we arrived at the village of Flesch, of which the Dean is the pastor, and soon found our way to the humble parsonage in which he resides. His surprise was great, on our entering his house, to find himself accosted by the Secretary of the British and Foreign Bible Society, and his assistant, from London; and he expressed his feelings, on so unexpected a visit, with all the simplicity of unaffected astonishment and delight.

"The Dean is a native of this mountainous country, and (to use his own language) has been much of a traveller; having occupied seven Cures, before he took possession of that in which he now resides. 'I have been forty-nine years' (said he) 'a minister of the gospel: my Master has sent me to several places, and I have said what he ordered me to say.' Adverting to the wonderful progress of the Bible Society, (the details of which he is accustomed to read in the Basle Quarterly Publication,) he observed, 'Satan has overslept himself. He depended upon the success of those professors and doctors who had hoped by their Neology to stifle the gospel; and while he has been sleeping, the Bible Society has been planted, and he has awoke too late to be able to do it any injury.' You will perceive, by these specimens, that I had fallen into no ordinary company. The Dean appeared worthy of the station he fills, as minister of the parish in which the first protestant sermon was preached. He has very much the air and the spirit of the reformer. His simplicity, piety, and decision of character, made a strong impression upon me, in our first conversation; and all my subsequent intercourse with him tended greatly to confirm it. After taking a little refreshment, we set out for Meinfeld, the minister of which, Professor Valentin, was represented by the Dean, as favourable to our cause. On entering the town, we had the pleasure to meet him; and, having accepted an invitation to his parsonage, I explained the object of our visit to these parts, and requested him to unite with the Dean in

accompanying us to Chur. To this request the Professor assented; and, thus strengthened in numbers, we proceeded to visit such persons in the neighbourhood as were known to take an interest in the affairs of our Society. This excursion introduced us to the acquaintance of the Rev. Mr. Mahler, minister of Jenning, an amiable, intelligent, and pious young man, with whom we had much pleasing and useful conversation. On our arrival at Chur, steps were immediately taken for giving due information to the friends of the Society; and the Antistes of Chur, the Professor of Philosophy, and a Pastor of primitive simplicity from the neighbouring mountains, united with our evening party, and contributed much towards elucidating the state of the local Institution, and of the wants and disposition of the peasantry in the city and canton. In the mean time, the leading friends of our cause were actively employed in announcing and arranging a General Meeting for nine o'clock on the ensuing morning; and several of the number, consisting of the late Burgomaster, all the Professors, and Ministers, took coffee with me an hour before at the Hotel, in order that we might be introduced to each other, and be better prepared for the business of the Meeting." page 24, 25.

From Chur, Mr. Owen proceeded through St. Gall to Winterthur, where a very interesting and unexpected interview took place between our Secretary, and the excellent Leander Van Ess, with whose name all the friends of the Bible Society have long been familiar, and with whom, we are sure, our readers will be happy, through the medium of Mr. Owen, to form a more intimate acquaintance.

"Scarcely had I seated myself in an upper chamber at the hotel, when a voice at the door announced the approach of a stranger; and, equally to my astonishment and delight, in rushed Leander Van Ess! Our meeting, thus casually effected, when every expectation of its taking place had been abandoned on both sides, was regarded as providential; and we felt it our duty to do our utmost to turn it to a profitable account. We, therefore, commenced without delay, and continued without intermission, an interesting conversation on the object to which this extraordinary man is consecrating his time, his talents, and his labours, with a degree of vigour and devotedness almost without a parallel.

"Leander Van Ess is now in the prime of life. He appears to be about forty years of age. His countenance is intelligent and manly; his conversation fluent and animated; and his whole manner partakes of that ardour and vivacious energy which so remarkably characterize all his writings and operations. The dissemination of the Scriptures, and the blessed effects with which it is attended, are the theme on which he delights to discourse; they seem to occupy his whole soul, and to constitute, in a manner, the element in which he exists. With what activity and vigilance he prosecutes this object, may be inferred from his

having distributed, on his rapid journey from Marburg to Basle, 2,500 of his Testaments; and, while waiting the chance of my arrival at Zurich, made arrangements with the directors of the convents, and with other persons of the neighbourhood, for the distribution of several thousand more.

When I considered the eminent qualifications of this illustrious Catholic, for the work in which he is engaged, the favourable state of the times for employing them to advantage, and, finally, the precariousness of present opportunities, and of a life so often endangered by exertions and exposure, I felt it my duty to encourage, in the strongest manner, the efforts he is making to disperse the sacred oracles in those channels from which Protestants are naturally excluded." page 27.

We could easily multiply our extracts, but we must forbear, under the hope that all our readers, who have not yet perused these letters, will speedily avail themselves of the gratification. Yet we cannot deny ourselves the pleasure of inserting, in our pages, the following anecdote, which is recorded in the last letter, dated from Paris, November the 14th, 1818.

"It is to me matter of high satisfaction, and, I trust, humble gratitude, to learn, from various communications, that the exertions I made during my recent tour through Switzerland, have already produced some pleasing effects. I am far from desiring to magnify those services which the good providence of God has enabled me to perform; but I think it due to the Committee, on account of the confidence they have reposed in my discretion, and the flattering manner in which they have approved of my conduct, and confirmed my grants, that they should be informed of any good results, however inconsiderable, with which those proceedings have been attended. I shall, therefore, relieve my narrative of Parisian affairs, by a return to those of Switzerland; and throw together a few particulars in relation to certain parts of that interesting country, from the correspondence now before me.

"You may remember, that while at Schaffhausen, I passed a Sunday in the village of Buch. Referring to this occurrence, Professor Maurer, of Schaffhausen, writes, under date of October 5, 1818, as follows:

"Last week, I spent three days in the company of my friend, Pastor Speiss, in the village to which I was permitted to conduct you, and where your visit has proved a blessing to the congregation. This simple and devout people cannot cease to talk of the affectionate strangers, (for such is their language,) who were sent to them from beyond the sea. My friend reported to me, that, shortly after your departure on the Sunday evening, a considerable number of his parishioners came to him, and expressed themselves to the following effect. 'They felt, that they had not been sufficiently zealous in the cause of the Lord, by the distribution of the Bible among all nations. They were now desirous of doing more for this

work, yea, as much as was in their power. They had perceived, very clearly, that the foreign gentlemen were able to pray fervently to the Lord, or they would not have had the desire or the strength to undertake such long journeys for the distribution of the Bible: they were, therefore, determined also to pray with renewed zeal and faith; and, in the mean time, they begged the pastor of their souls, (such is the title they gave their minister,) to accept a trifle from them, for the purpose of purchasing Bibles, and bestowing them upon those who are in want of them." How my friend was affected by this circumstance, you may easily imagine: and you will, doubtless, on receiving the intelligence of it, give thanks to God, who conveyed, through you, such a blessing to this interesting spot." page 42, 43.

We do not wonder that the pious and vigorous mind of the author of these letters should draw from these and similar circumstances, sufficient encouragement to support it with more than manly fortitude, under exertions, almost more than human nature is capable of sustaining. The cause brings a large portion of its reward with it, and the encouragement to each of the active agents multiplies in the success of each, and in the accumulation of the whole; for the success of each is the success of all. But the friends and agents of this incomparable Society must wait for the disclosures of a yet brighter day, before they can receive their full and final reward.

## LITERARY INFORMATION, EXTRACTS FROM SCARCE BOOKS, ANECDOTES, &c. &c.

### *Heads of Agreement between Presbyterians and Independents, in 1694.*

As the public attention has been lately called a good deal to the subject of christian union, especially by the proposed junction of the Presbyterian Dissenters in Scotland, we think the following document, extracted from the Memoirs of the celebrated Mr. Whiston, will not be unacceptable to our readers. It was agreed to by the Presbyterian and Independent Ministers in and about London, to the number of about eighty, in the year 1694.—We hope to be able shortly to examine the proposed union in Scotland, in a notice of the pamphlets which have appeared on the subject.

"The following Heads of Agreement have been resolved upon, by the United Ministers in and about London, formerly called Presbyterian and Congregational, not as a measure for any national constitution, but for the preservation of order in our congregations, that cannot come up to the common rule by law established.

#### *"1st. Of Churches and Church Members.*

"1. We acknowledge our Lord Jesus to have one catholic church, or kingdom, comprehending all that are united to him, whether in heaven or earth. And do conceive the whole multitude of visible believers, and their infant-seed, (commonly called the catholic visible church,) to belong to Christ's spiritual kingdom in this world: but for the notion of a catholic visible church here, as it signifies its having been collected into any formed society, under a visible human head on earth, whether one person singly, or many collectively, we,

with the rest of Protestants, unanimously disclaim it.

"2. We agree, that particular societies of visible saints, who, under Christ their head, are statedly joined together, for ordinary communion with one another, in all the ordinances of Christ, are particular churches, and are to be owned by each other, as instituted churches of Christ, though differing in apprehensions and practice in some lesser things.

"3. That none shall be admitted as members, in order to communion in all the special ordinances of the gospel, but such persons as are knowing and sound in the fundamental doctrines of the christian religion, without scandal in their lives; and, to a judgment regulated by the word of God, are persons of visible godliness and honesty, credibly professing cordial subjection to Jesus Christ.

"4. A competent number of such visible saints (as before described) do become the capable subjects of stated communion in all the special ordinances of Christ, upon their mutual declared consent and agreement to walk together therein, according to the gospel rule. In which declaration different degrees of explicitness shall no way hinder such churches from owning each other as instituted churches.

"5. Though parochial bounds be not of divine right, yet, for common edification, the members of a particular church ought (as much as conveniently may be) to live near one another.

"6. That each particular church hath right to chuse their own officers; and being furnished with such as are duly qualified and ordained, according to the gospel rule, hath authority from Christ

for exercising government, and of enjoying all the ordinances of worship within itself.

"7. In the administration of church power, it belongs to the pastors and other elders of every particular church (if such there be) to rule and govern, and to the brotherhood to consent, according to the rule of the gospel.

"8. That all professors as before described are bound in duty, as they have opportunity, to join themselves as fixed members of some particular church; their thus joining being part of their professed subjection to the gospel of Christ, and an instituted means of their establishment and edification; "as, hereby, they are under the pastoral care, and, in case of scandalous or offensive walking, may be authoritatively admonished or censured, for their recovery, and for vindication of the truth, and the church professing it.

"9. That a visible professor, thus joined to a particular church, ought to continue stedfastly with the said church, and not forsake the ministry and ordinances there dispensed, without an orderly seeking a recommendation unto another church, which ought to be given when the case of the person apparently requires it.

#### "2dly. Of the Ministry.

"1. We agree, that the ministerial office is instituted by Jesus Christ, for the gathering, guiding, edifying, and governing of his church, and to continue to the end of the world.

"2. They who are called to this office ought to be endued with competent learning and ministerial gifts, as also with the grace of God, sound in judgment, not novices in the faith and knowledge of the gospel; without scandal, of holy conversation, and such as devote themselves to the work and service thereof.

"3. That, ordinarily, none shall be ordained to the work of this ministry, but such as are called and chosen thereunto by a particular church.

"4. That in so great and weighty a matter, as the calling and choosing a pastor, we judge it ordinarily requisite, that every such church consult and advise with the pastors of neighbouring congregations.

"5. That, after such advice, the person consulted about, being chosen by the brotherhood of that particular church over which he is to be set, and he accepting, be duly ordained and set apart to his office over them; wherein it is ordinarily requisite that the pastors of neighbouring congregations concur with the preaching elder, or elders, if such there be.

"6. That whereas such ordination is only intended for such as never before had been ordained to the ministerial office; if any judge that in the case also of the removal of one formerly ordained to a new station or pastoral charge, there ought to be a like solemn recommending him and his labours to the grace and blessing of God; no different sentiments or practice herein shall be any occasion of contention, or breach of communion among us.

"7. It is expedient, that they who enter on the work of preaching the gospel be not only qualified for communion of saints; but also that, except in cases extraordinary, they give proof of their gifts and fitness for the said work, unto the pastors of churches, of known abilities to discern and judge of their qualifications, that they may be sent forth with solemn approbation and prayer, which we judge needful, that no doubt may remain concerning their being called to the work, and for preventing (as much as in us lieth) ignorant and rash intruders.

#### "3rdly. Of Censures.

"1. As it cannot be avoided, but that, in the purest churches on earth, there will sometimes offences and scandals arise, by reason of hypocrisy and prevailing corruption, so Christ hath made it the duty of every church to reform itself by spiritual remedies, appointed by him to be applied in all such cases, viz. admonition and excommunication.

"2. Admonition being the rebuking of an offending member, in order to conviction, is, in case of private offences, to be performed according to the rule in Matt. xviii. 15, 16, 17; and, in case of public offences, openly before the church, as the honour of the gospel and nature of the scandal shall require. And if either of the admonitions take place for the recovery of the fallen person, all further proceedings, in a way of censure, are thereon to cease, and satisfaction to be declared accordingly.

"3. When all due means are used, according to the order of the gospel, for the restoring an offending and scandalous brother; and he, notwithstanding, remains impenitent, the censure of excommunication is to be proceeded unto, wherein the pastor and other elders (if there be such) are to lead, and go before the church; and the brotherhood to give their consent, in a way of obedience unto Christ, and unto the elders, as over them in the Lord.

"4. It may sometimes come to pass, that a church-member, not otherwise scandalous, may sinfully withdraw, and divide himself from the communion of the church to which he belongeth; in which

case, when all due means for the reducing him prove ineffectual, he having hereby cut himself off from that church's communion, the church may justly esteem and declare itself discharged of any further inspection over him.

*"4thly. Of Communion of Churches.*

"1. We agree, that particular churches ought not to walk so distinct and separate from each other, as not to have care and tenderness towards one another. But their pastors ought to have frequent meetings together, that by mutual advice, support, encouragement, and brotherly intercourse, they may strengthen the hearts and hands of each other in the ways of the Lord.

"2. That none of our particular churches shall be subordinate to one another; each being endued with equality of power from Jesus Christ. And that none of the said particular churches, their officer, or officers, shall exercise any power, or have any superiority over any other church, or their officers.

"3. That known members of particular churches, constituted as aforesaid, may have occasional communion with one another in the ordinances of the Gospel, viz. the word, prayer, sacraments, singing psalms, dispensed according to the mind of Christ, unless that church with which they desire communion, hath any just exception against them.

"4. That we ought not to admit any one to be a member of our respective congregations, that hath joined himself to another, without endeavours of mutual satisfaction of the congregations concerned.

"5. That one church ought not to blame the proceedings of another, until it hath heard what that church charged, its elders or messengers, can say in vindication of themselves from any charge of irregular or injurious proceedings.

"6. That we are most willing and ready to give an account of our church proceedings to each other, when desired; for preventing or removing any offences that may arise among us. Likewise we shall be ready to give the right hand of fellowship, and walk together according to the gospel rules of communion of churches.

*"5thly. Of Deacons and ruling Elders.*

"We agree, that the office of a deacon is of divine appointment, and that it belongs to their office to receive, lay out, and distribute the church's stock to its proper uses, by the direction of the pastor, and the brethren if need be. And, whereas, divers are of

opinion, that there is also the office of ruling elders, who labour not in word or doctrine; and others think otherwise; we agree, that this difference make no breach among us.

*"6thly. Of occasional Meetings of Ministers.*

"1. We agree, that in order to concord, and in any other weighty and difficult cases, it is needful, and according to the mind of Christ, that the ministers of several churches be consulted and advised with about such matters.

"2. That such meetings may consist of smaller or greater numbers, as the matter shall require.

"3. That particular churches, their respective elders, and members, ought to have a reverential regard to their judgment so given, and not dissent therefrom, without apparent grounds, from the word of God.

*"7thly. Of our Dememeanour towards the Civil Magistrate.*

"1. We do reckon ourselves obliged continually to pray for God's protection, guidance, and blessing upon the rulers set over us.

"2. That we ought to yield unto them, not only subjection in the Lord, but support, according to our station and abilities.

"3. That if at any time it shall be their pleasure to call together any number of us, or require any account of our affairs, and the state of our congregations, we shall most readily express all dutiful regard to them herein.

*"8thly. Of a confession of Faith.*

"As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient, that a church acknowledge the scriptures to be the word of God, the perfect and only rule of faith and practice; and own either the doctrinal part of those, commonly called, the articles of the church of England, or the confession, or catechisms, shorter or larger, compiled by the assembly at Westminster, or the confession agreed on at the Savoy, to be agreeable to the said rule.

*"9thly. Of our Duty and Deportment towards those who are not in communion with us.*

"1. We judge it our duty to bear a christian respect to all christians, according to their several ranks and stations, that are not of our persuasion or communion.

"2. As for such as may be ignorant of the principles of the christian religion, or of vicious conversation, we shall in our own respective places, as they

give us opportunity, endeavour to explain to them the doctrine of life and salvation, and to our uttermost persuade them to be reconciled to God.

"3. That such who appear to have the essential requisite to church communion, we shall willingly receive them in the Lord, not troubling them with disputes about lesser matters.

"As we assent to the forementioned heads of agreement; so we unanimously resolve, as the Lord shall enable us, to practise according to them."

*Letter from the Younger Villiers, Duke of Buckingham, to the Rev. Dr. W —.*

"Dear Doctor;

"I ALWAYS esteemed you as a man of true virtue, and know you to be a person of sound understanding; for, however I may have acted in opposition to the principles of religion, or the dictates of reason, I can heartily assure you I had always the highest veneration for both. The world and myself may now shake hands, for I dare affirm we are heartily weary of each other.

"O, Doctor, what a prodigal have I been of that most valuable of all possessions,—time. I have squandered it away with a profusion unparalleled; and now the enjoyment of a few days would be worth an hecatomb of worlds, I cannot flatter myself with the prospect of half a dozen hours.

"How despicable, my dear friend, is that man who never prays to God but in his distress! In what manner can he supplicate that Omnipotent Being in his afflictions with reverence, whom, in the time of his prosperity, he never remembered with dread? Do not brand me with infidelity, my dear Doctor, when I tell you I am almost ashamed to offer up my petitions to the throne of grace, or of imploring that divine mercy in the next world, which I have so scandalously abused in this.

"Shall ingratitude to man be looked upon as the blackest of crimes, and not ingratitude to God? Shall an insult offered to the king be looked upon in the most offensive light, and yet no notice be taken when the King of kings is treated with indignity and disrespect? The companions of my former libertinism would scarcely believe their eyes, were you to show them this epistle. They would laugh at me as a dreaming enthusiast, or pity me as a timorous wretch, who was shocked at the appearance of futurity. But whoever laughs at me for being right, or pities me for being sensible of my errors, is more entitled to my compassion than my resentment. A future state may well terrify the man who has been irreligious in this life; and he must have an un-

common share of courage, indeed, who does not shrink at the presence of his God.

"You see, my dear Doctor, the apprehension of death will soon bring the most profligate to a proper use of his understanding. To what a situation am I now reduced! Is this odious little hut a suitable lodging for a prince? or is this anxiety of my mind becoming the characteristic of a christian? From my rank and fortune I might have expected affluence to wait on my life; from my religion and understanding, peace to smile upon my end: instead of which, I am afflicted with poverty, and haunted with remorse; despised by my country, and, I fear, forsaken by my God.

"There is nothing so dangerous, my dear Doctor, as extraordinary abilities. I cannot be accused of vanity now, by being sensible I was once possessed of uncommon qualifications; and more especially as I sincerely regret I was ever blest with any. My rank in life made these accomplishments still more conspicuous; and fascinated with the general applause they procured, I never thought of the proper means in which they should be displayed. Hence to purchase a smile from the blockhead I despised, have I frequently treated the virtuous with disrespect; and sported with the holy name of heaven, to obtain a laugh from a society of fools entitled to my contempt.

"Men of wit, my dear Doctor, generally look upon themselves as discharged from the duties of religion, and confine the doctrines of the gospel to people of meaner understandings. It is a derogation, in their opinion, to comply with the rules of christianity; and they reckon that man to possess a narrow genius who studies to be good. What a pity that the holy writings are not made the criterion of true judgment! or that any one should pass for a fine gentleman in this world, but he who seems solicitous about his happiness in the next!

"My dear Doctor, I am forsaken by all my acquaintance; utterly neglected by the friends of my bosom, and the dependants of my bounty; but no matter,—I am not fit to converse with the first, and to serve the latter I have no ability. Let me not be rejected wholly by the good; favour me with a visit, my dear Doctor, as soon as possible; writing to you gives me some ease, particularly on a subject I could talk of for ever. I am of opinion this is the last visit I shall ever solicit of you.

"My distemper is powerful; come and pray for the departing spirit of the unhappy

"BUCKINGHAM."

Born 1627; died 1688.



## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

*Present state of DISSENTERS in CAMBRIDGESHIRE, with some Historical Notices.*

## CAMBRIDGESHIRE.

(Continued from page 375.)

BASSINGBOURN.—It has been already mentioned, in the account of Mr. FRANCIS HOLCROFT, (page 183,) that he had the living of this parish, where, in consequence of the strong bias of his mind towards the Independent form of church government, it was believed he had formed an Independent church.

The formation and constitution of this church are thus described by Robinson in his *Historical Account &c.* (Vide *Posthumous Works*, page 258.)

"Sometime about the year 1655, Mr. Holcroft accepted of the living of Bassingbourn, eighteen miles from Cambridge, where he laboured in season, and out of season, not only preaching on Lord's days, but on holy-days also, great multitudes following him.

"While Mr. Holcroft was minister of Bassingbourn, he formed a Congregational church, consisting of a great many people of other parishes, as well as of his own, besides several of both gown and town from Cambridge. The first members of this church were embodied, and all others afterwards admitted, on a profession of repentance toward God, and faith in our Lord Jesus Christ, and the following covenant was read and subscribed by all the members, standing:

"We do, in the presence of the Lord Jesus, the awful crowned King of Sion, and in the presence of his holy angels, and people, and all besides here present, solemnly give up ourselves to the Lord, and to one another, by the will of God; solemnly promising and engaging in the aforesaid presence, to walk with the Lord and with one another in the observation of all gospel ordinances, and the discharge of all relative duties in this church of God, and elsewhere, as the Lord shall enlighten and enable us."

Subscribed A. B.

C. D. &c.

"Thus the church was first embodied: when a member was afterwards received, the pastor used to say, 'Brother, (or Sister,) if you now in the presence of the Lord Jesus, the awful crowned King of Sion, &c. do now solemnly give up yourself &c. (*mutatis mutandis*,) signify it by lifting up your right hand to

the Lord;' and then on the part of the church, the person admitting lifting up his right hand, said, 'we likewise in the aforesaid awful presence do receive you into our communion, solemnly promising and engaging to carry it towards you as becomes a church of Christ, watching over you in the Lord as he shall enable us, and in testimony thereof do give you the right hand of fellowship.' Over these people, Mr. Holcroft was settled pastor, by the Rev. Mr. Staloms and others."

This church continued at Bassingbourn till its members were dispersed, and its pastor removed from it by the act of uniformity. The tendency of that act will appear in the history of the Independent churches in this county; of which we either have given, or propose shortly to give, some particulars, and of which a great proportion date their origin from Mr. Holcroft's ministry, after his ejection. Persecution appears to have converted him from being the minister of a small parish, to be an apostle chosen and called in providence to bear the gospel testimony from village to village, and from city to city; thus scattering wide a spiritual seed, which should spring up and bear abundance of fruit afterwards.

Of an Independent church at Bassingbourn, however, there are no traces for many years after Mr. Holcroft's death. The name of the place is not included in Mr. Hussey's list of Congregational and Anabaptist meetings, which were in the county about the year 1718. But some time before the year 1780, the Rev. John Berridge, of Eversden, aided by some lay preachers, commenced preaching the gospel again at Bassingbourn, in a barn, which they had fitted up for the purpose; and in the year 1790, a new church, upon the Congregational plan, was formed, composed of about twelve members, who had been accustomed to worship with the Dissenters at Melbourn, a neighbouring village. A meeting-house, capable of seating several hundred persons, was soon afterwards erected by public contributions, which were materially promoted, both in the country and in the metropolis, by the recommendation of Mr. Berridge prefixed to the case; subsequent additions have been made to the fabric, consisting of a front gallery, two side galleries, and



a large vestry room. The church and congregation have also greatly increased, so that the place is crowded with hearers in the afternoon of the sabbath, and it is hoped that great good is done among them. The Rev. SAMUEL BULL has been for several years pastor over the church.

**BURWELL.**—A Congregational church was formed, at this place, on June 9th, 1692, in the presence of the elders and brethren of the churches at *Bury St. Edmund's, Cambridge, and Rowell, or Rothwell*, in Northamptonshire. It then consisted of sixteen members, and Mr. GEORGE DOUGHTY was the pastor. It appears that he preached sometimes at *Burwell*, and sometimes at *Soham*, till November 3, 1695, when it was determined, that both places should have equal service on all days of public worship. In 1712, Mr. Doughty left *Burwell*, and preached only at *Soham*, upon which those members of the church who lived in and round *Burwell*, formed themselves into a distinct church, and Mr. THOMAS ROYSTON, who had been sent out from Mr. Hussey's church at *Cambridge*, became their pastor; but, their strength being weakened by the separation, Mr. Royston extended the sphere of his labours by preaching at *Catledge*, more properly called *Kirtling*, a place about eight miles distant, every other Lord's day: some of the persons who worshipped at *Kirtling*, united themselves with the church at *Burwell*, and the Lord's supper was administered at each place alternately for many years. Mr. Royston died in 1744. He published a funeral sermon for Mr. Godfrey of *Isleham*, a great part of which is a defence of his favourite theme, the pre-existence of Christ's human soul. His widow was living at *Burwell* in 1774. His successor was Mr. JOSEPH MAULDEN, who, after preaching to the church about two years, was ordained pastor November the 4th, 1747. He also preached at *Kirtling* every other Lord's day, till 1767, when he confined his labours to *Burwell*, where he remained till his death in 1796. He published two sermons; one a funeral discourse for Mrs. Stephenson, the other upon inoculation, intitled, "Inoculation considered and proved from the word of God to be sinful." In 1797, Mr. THOMAS MICKLIN, who had been educated in one of the late Countess of Huntingdon's Colleges, accepted the pastoral office over the church at *Burwell*. In the year 1798, the present meeting-house was built; it is a good edifice, contains three galleries, stands in an excellent situation, and has a good burial ground attached to it. Mr. John Taylor, a tanner, of *Burwell*, gave

more than 700*l.* towards the erection of this edifice. When he was in the decline of life, and near his end, he took a review of the mercies of God towards him, in giving him much temporal prosperity; and enumerated this among the chief of the divine blessings, that God had given him both the will and ability to erect a house, where the faithful people of God might, after he was numbered with the dead, worship God in peace and comfort. Mr. Thomas Micklin continued pastor of this congregation till the year 1816, when he gave in his resignation. The people are at present without a pastor.

**CHATTERIS**, a town in the fenny part of the county.—There are three dissenting places of worship in this town, besides those which belong to the Wesleyan Methodists and Quakers. They are all of recent origin. It appears that about the year 1780. Mr. DICKSON, a Particular Baptist minister, who resided at *Timberland*, in Lincolnshire, occasionally paid visits to Mr. Newton, of *Manea*, a village about four miles from *Chatteris*, at which times he accustomed himself to preach at *Chatteris*. Thus the first congregation was formed. The people wishing to have a regular preacher, Mr. Dickson sent them a Mr. SCOTT, who had been educated in the Countess of Huntingdon's College: for whom they built a chapel, and appeared prosperous till 1785, when, on account of an alteration in Mr. Scott's doctrinal views, a part of the congregation separated with him, and formed the General Baptist church, leaving the chapel to the Countess's ministers, under whom it continued till 1816. Mr. TESSIER, the last of these, is represented to have been a useful minister, and much beloved by the people, till his death in 1816. Mr. ISAAC was then called to take the charge, and a regular Independent church was formed by him which is still under his ministry. The General Baptists, under Mr. Scott, flourished for many years. The church was formed soon after the separation, and was the first organized church in the town: but in later years it declined. Mr. Scott then invited the Wesleyan Methodists to preach among them, and he himself became a preacher in that connexion, but did not long continue so. The Methodists built a chapel, to which a greater part of the General Baptist congregation withdrew, and their own place was, in consequence, shut up for some time. It has since been re-opened, and is now supplied from the Academy at *Wisbech*, or by the General Baptist Ministers in the neighbourhood, and appears to be in a flourishing state. There is also a Par-

ticular Baptist Church, which was for some time under Mr. LATSON, since whose death it has been without a pastor. The place is endowed with a house and some land left by a Mrs. *Clarret*, which produces nearly 100*l.* per annum.

COTTENHAM. — It appears by the Nonconformists' Memorial, (vol. i. page 216,) that Mr. ODDY, (the colleague and fellow sufferer, for conscience sake, of the venerable *Francis Holcroft*,) after his ejection from his living of *Mildred* in this county, retired to *Willingham*, where Mr. Bradshaw, after his ejection, had formed a church in his own house, and had preached unmolested for about five years. He, to escape the troubles which threatened him, went to London, in 1667, when Mr. Oddy succeeded him, and preached not only to this people, but all over the fens; and was so much followed, (persons travelling twenty miles to hear him,) that he was sometimes constrained to preach in the open fields; which makes it less remarkable that he was frequently imprisoned. He was once confined five years together, and a great while with Mr. *Holcroft*, to whom, as has already been stated, he acted as a coadjutor, or assistant. But at length he was, by connivance, allowed to preach privately to his friends. Upon the indulgence in 1672, he removed to *Cottenham*, and gave himself up entirely to itinerancy, till his death, which happened May the 3rd, 1687. He was buried by the side of his colleague, Mr. *Holcroft*, in a piece of ground which the latter had purchased for a burying ground, at *Oakington*, where a decent tomb was erected for them both, which will be more particularly noticed under *Oakington*. The pulpit and communion-table used by Mr. *Holcroft* and Mr. Oddy, remained, till within these few years, at *Cottenham*.

After the Toleration, in 1688, when the Nonconformists in this county openly formed themselves into separate churches, those of *Cottenham* united with those of *Willingham*, in forming a congregational church, in the year 1694, and the Rev. HENRY OSLAND settled as pastor over it. He continued preaching at these places with great success, till 1711, and was succeeded by the Rev. Mr. GRIFFITH RUDD, who, it appears from Mr. Hussey's manuscript, was ordained at Cambridge, June 23, 1713, and a sermon preached by Mr. Hussey on the occasion. Mr. Rudd's ministry appears to have been confined to *Cottenham*; but the church was still united with *Willingham*; and, in 1718, according to Mr. Hussey's account, the hearers were in number five hundred. Mr. Rudd

afterwards removed to *Southill* in *Bedfordshire*, but at what precise time does not appear. No further particulars have been collected respecting this church till 1723, when they chose as pastor the Rev. Mr. WILLES, who, having been assistant to Mr. Greene, at *Bradfield*, in *Norfolk*, went afterwards to *Kettering* in *Northamptonshire*; and on April 3, 1723, was ordained pastor of *Willingham* and *Cottenham*, which, from the church-book, appears still to have formed but one church. After being pastor of the united church for five years, he divided the church, and came to *Cottenham*, and so became the first pastor of this separate church, of which he is believed to have continued the pastor for twenty-four years, that is, till his death in 1754. The period of his ministry at *Cottenham* and *Willingham*, from his first ordination, was about twenty-nine years.

The church, in consequence of his death, dissolved; and the people had only occasional preaching by the neighbouring ministers, on week days, till 1771, when they procured Mr. BILLING, late pastor of a church at *Gamlingay*, to preach to them constantly. They repaired their place of worship, which was an old barn; but the church does not appear to have been re-organized till 1779, in which year the church minutes recommence. The congregation was, at that time, about three hundred; and the dissenting families in the place and neighbourhood amounted to about fifty. Mr. THOMAS BARRON, a native of *Isleham*, in *Cambridgeshire*, was their next pastor. He was brought up, when a boy, with the late Mr. Fuller, joined the Independent church at *Isleham*, then under the pastoral care of Mr. Lambert; and being by that church sent out into the work of the ministry, preached at *Cottenham*, for the first time, in April, 1778. In June, 1780, a church was formed on the plan of open communion, notwithstanding Mr. Barron was himself a Baptist. In 1783, he was finally dismissed from the church at *Isleham*, and ordained over that at *Cottenham*, where he laboured faithfully, till laid aside by severe illness, which terminated in his removal to a better world, on November the 7th, 1807. Under his ministry, there was a flourishing church and congregation. He was an excellent man, and deservedly esteemed one of the best village-preachers in the county. He was interred under the meeting-house. After his decease, the place was supplied, for a time, by different ministers, till a Mr. CREAM came, who preached about a year, but was not ordained. Upon his removal, an invitation was given to Mr. JOHN MEAKIN,

to preach upon trial, who being approved, was ordained, October 6, 1812, and still continues pastor. The meeting-house, which will hold about five hundred persons, is well-attended; and there have been considerable additions to the church since Mr. Meakin's ordination.

**COTTENHAM New Meeting.**—Mr. Cream, after his dismissal, preached for some time in a barn. At length a new meeting was erected for him; but disputes arising, he did not long continue there. The present preacher is a shepherd, who resides in the village, and, in the opinion of many persons, brings certain strange things to the ears of the people.

**CRAWDEN, or CROWDEN.**—The only account we have been able to obtain of the succession of ministers at this place, is as follows. That after the Dissenters had liberty granted them, a Mr. CONDER, a farmer in the village, and a member with Mr. Holcroft, preached in his own house till his death. To him succeeded Mr. DIZEZ; and to him Mr. RICHARD CONDER, a farmer, at Wimpole, about three miles from Crowden.

He is supposed to have been the son of the Mr. Conder above referred to; and is mentioned by Mr. Hussey, in his church-book, as the pastor in 1718; at which time, the congregation consisted of one hundred and twenty persons. By Mr. Richard Conder the meeting-house was built, and he continued pastor of the church till his death. Mr. DUTTON succeeded him. He was a Baptist, and came from Great Gransden, in Huntingdonshire. Several persons fell in with his sentiments, and the church divided, part going to *Gransden*, and the remainder were scattered.—From this time we have no account of the Dissenters in this place, till the Rev. Mr. BERRIDGE began to preach in the villages. He frequently preached in the farm houses in this place. After him, neighbouring preachers kept the place open, by occasional services; but there was no stated ministry, till the year 1806, when Mr. JOHN HOWARD settled here, and, in 1812, a church was formed, of which he is still the pastor. The congregation consists of nearly two hundred persons.

(To be continued.)

## II. MISCELLANEOUS.

*Further Extracts from the Address of the Congregational Union in Scotland to the Congregational Churches in England.*

(Continued from page 376.)

IN reference to the Congregational Union in Scotland, the Address goes on to observe:—"Several of the churches situated in very extensive districts, peculiarly destitute of the gospel, were not able to raise even 30*l.* a-year, for the support of their pastor; and hence their most needful labours were quite cramped by the necessity of teaching schools, &c. during the week, for the support of themselves and families. The churches connected with the Union contribute annually to its funds; and, during the last five years, the Committee have been enabled to distribute, on an average, every year, about 300*l.*; by which, from 24 to 30 cases have been annually assisted. By this means, the pastors of these churches have been freed from their secular avocations, and enabled to make the gospel very extensively known. This they do with unwearied assiduity. We will venture to assert, without any fear of contradiction, that there is not a class of ministers of any denomination, whose labours in preaching the word of life are more abundant. Many of them have, besides their stated places of worship, various stations, at which they preach regularly on week days. Some of them frequently travel on foot

not less than 50 or 60 miles in the course of the week, preaching four or five times, and returning home by the Sabbath; while others of them not unfrequently take much more extensive tours into the highland and northern districts.

"In the Report of the Union for 1818, it is noticed, that, 'during the past year, not fewer than twenty-four preachers have been enabled to extend their labours, by means of the Congregational Union, considerably beyond what they could have otherwise done; and nearly the one half of these may be considered as almost regular itinerants. Thus, perhaps, there has scarcely been one day throughout the year on which, by the liberality of the churches, some hundreds have not been faithfully warned to flee from the wrath to come, and affectionately pointed to the Lamb of God who taketh away the sin of the world.'

"Not fewer than nine of our brethren preach in the Gaelic language: and they only want more aid, greatly to extend their labours among that vast population; while, as a body, we only need more funds to bring forward, and send forth many such labourers into that extensive region, over which there hangs such an awful cloud of moral darkness. The fields, indeed, are white unto the harvest. It has already been mentioned, that numbers of the people are most willing to hear the gospel, when it is

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carried within their reach. This will clearly appear from the following documents.—In a letter from one of our brethren last year, he says; ‘The sphere of our labours is very extensive. On the north-side of Cromarty Frith, it extends between the parish of Fearn, in Eastern Ross, and Strathconan, containing nine parishes, in which we have nine preaching stations, besides a few in Sutherland. On the J — and B — line, we go through highland glens and valleys, upwards of twenty miles beyond J —. Some of these places are extremely destitute; and, of late years, the Roman Catholics have made many proselytes, owing to the great ignorance of the people respecting the principles of true religion.’—‘If we may judge favourably, from the great desire to hear, and the attention which is paid to the word, the prospects are indeed very encouraging. We seldom preach to fewer than 200, and in many places to 500 or 600 on week-days. I have seen last harvest, 500 collect, after sun-set, in a corn-yard, forgetting the toils of the day, and the fatigue of travelling far to the meeting, and sitting for hours upon the cold ground, listening with patient attention to the joyful sound of mercy to perishing sinners. My brother, some time ago, visited a remote and destitute place, where he preached on a Monday night, designing to depart next morning; but, before he could get off, the people collected round the house, and urged him to preach again. The day then became stormy, by which he was detained till night, when he preached a third time, expecting to depart early next morning; but, to his surprise, his host informed him, by seven o’clock in the morning, that a barn in the village was full of people, some of them from a great distance, who were waiting to hear him a fourth time.’—‘Since this time last year, from twenty to thirty have been hopefully turned to the Lord in A —, and the prospects of good are still increasing.’

“In another communication, our brethren mention, that they had preached to several who had not heard a sermon for twelve years; and that some followed them three days, who, when they returned home, wept bitterly, saying, that they feared the impressions which they had received would be effaced before they could hear another sermon. In a subsequent communication received lately, these two brethren inform us, that in the course of seven weeks, last summer, they travelled on foot from seven to eight hundred miles, preaching once or twice, each of them, every day;—that the oftener they visited any one district, the greater was the number of the

hearers;—and that in many cases such was the anxiety to hear, that the people followed them from one parish to another, a distance of fifteen or twenty miles.

“We do not consider it too much, brethren, to say, that we have done what we could. We rejoice in God, that our churches feel for the state of this country, and are willing to afford pecuniary aid for making known the gospel, to their power, and beyond their power. One of our churches, consisting of only between sixty and seventy members, contributed last year to the funds of the Union upwards of 30*l*. and the same church have sent an equal sum this year. But a great deal more needs to be done; and we feel persuaded, brethren, that on making this appeal to you,—earnestly intreating an interest in your prayers, and your pecuniary assistance in the great cause of our common Lord and Saviour,—a great deal more will be done. We have many pressing calls for more preachers, as well as for additional aid to those who are in the field of labour, that they may still farther extend their labours; and we only want more ability to comply with such calls. If the dark and destitute parts of our native country are to be blessed with the preaching of the gospel, it must be by the aid of their brethren in more favoured situations; for until very considerable numbers in those parts be converted, such is the poverty of the country, that the people cannot of themselves support the gospel. We know, brethren, that the great Head of the church has blessed many of you, both with ability, and with a heart to do much in his glorious cause; and while you are doing much for the conversion of the heathen abroad, you will not be backward in enabling us to extend the boundaries of Immanuel’s kingdom, among the many thousands who are living, not only without the knowledge, but without the means of the knowledge of God, in the northern parts of our own island.

“We have said nothing of the disadvantages under which we labour, resulting from the general notions of religion in this country. We live in the land of Presbytery; and almost all the people have something of a profession of Christianity, with which they are brought up. They will therefore have what they term their *privileges*; i.e. once or twice a-year, or, in more remote parts, once in two or three years, they sit down at the Lord’s table, and this *privilege*, as it is styled, is, in very few cases, refused by their leaders. Hence the views on which we act, as to the order and purity of a christian church, are very unpopular. But we

calmly move on in the face of this opposition, making it our chief study to exhibit the great principles, and the genuine influence of the gospel of salvation.

"We, therefore, brethren, leave this statement with you, praying that our exalted Redeemer may abundantly bless you, and render you instrumental in doing much good to this part of the country."

*Signed, in name and by appointment of the Committee,*

JOHN AIKMAN, *Chairman*, Edinburgh.  
JOHN WATSON, *Secretary*, Musselburgh.

JOHN CLEGHORN, } Edinburgh.  
GEORGE PAYNE, }

Concurring in the foregoing statement, we cordially add our names, by request of the Committee;—

GREVILLE EWING, } Glasgow.  
RALPH WARDLAW, }

EDINBURGH, }  
April 27, 1819. }

Donations or Subscriptions of any amount, in aid of the cause of God in Scotland, will be most thankfully received by either of the above-named persons, or by Joshua Wilson, Esq. at the Publisher's of this Magazine.

#### Ireland.

EXTRACT of a letter addressed to Mr. Thaddeus Connellan, a converted catholic, who has been eminently useful in teaching his countrymen, both in Ireland and England, to read the scriptures in their native language.

*Ballybeg, March 26, 1819.*

—"Much good has been done here since you came to this part of the country; for the people are very much enlightened by the good seed that was sowed by you in their hearts. I did not like you at that time, for I guessed that you were not a Roman Catholic, being so prejudiced in myself: but your good counsel took such effect on my heart, and showing me some passages in the Bible, which were the means of converting me, by the grace of God, from the superstitions and idolatrous principles in which I was educated. My mother always prays for you, for the good advice you gave her for the salvation of her soul, in the day she accompanied you to the place where I was at work; and always tells her neighbours, that she never heard such good words expressed by any divine. She is now about seventy-six years old, and rejoices to hear the word of God read for her in the vernacular tongue. There are now about thirty in my neighbourhood

ready to join our party, with many more old men who are anxious to read the word of God, but cannot, for want of spectacles.

"I teach now at the chapel of Kiltounaghty, and about four miles northward of that, at another place, called Kilcorney. I hear the people exclaiming against priests, in all parts that I go through, for their covetousness, and negligence in exhorting their flocks.

"The grace of our Lord Jesus Christ be with you, and may the great God extend his gospel wider and wider."

#### Durham and Northumberland Association.

THE Fourth Annual Association of the Independent Ministers in the counties of Durham and Northumberland, was held on the 11th and 12th of May, 1819, at Chester-le-Street, Durham. On Tuesday evening, the 11th, the Rev. J. Scott, of Hexham, preached from John iii. 30. "He must increase." At half-past nine on Wednesday morning, the meeting assembled for business; when several important resolutions were passed, for diffusing the gospel throughout the two counties. In the afternoon, the Rev. C. Gollop, of Darlington, preached from Matthew vi. 10. "Thy kingdom come." After which, the ordinance of the Lord's Supper was administered. In the evening, the Rev. J. Jefferson, of Basingstoke, (supplying at Sunderland,) preached from 2 Cor. ii. 14. "Now thanks be unto God," &c. An interest was excited at the meeting, and it is hoped will produce permanent effect, for the promulgation of the gospel in the two counties, many parts of which are almost in heathen darkness.

#### Essex Annual Meeting.

THE Essex Annual Meetings will be held, at Bocking and Braintree, on Monday, Tuesday, and Wednesday, the 12th, 13th, and 14th instant.

The ministers will assemble to conduct the private business of the Association, on Monday afternoon, at four o'clock; and on Tuesday morning, at seven o'clock, for a private prayer-meeting. At eleven o'clock on Tuesday, the Congregational Union for village preaching will meet, when the annual sermon will be preached, and the business transacted. In the evening of the same day, the Association sermon will be delivered. On Wednesday morning a public prayer-meeting will be held at seven o'clock. And at eleven the sermon for the Essex Auxiliary Missionary Society, will be preached by the Rev. G. Burder, of London, after which the business of the Society will be transacted.



## Cambridgeshire Sunday-School Union.

THE Anniversary of this Society was held on the 18th of May, at the Baptist Meeting-house, Cambridge; R. Foster, jun. Esq. in the chair: A most interesting Report was read by the Secretary, (the Rev. J. C. Edmonds,) by which it appeared, that the Union comprised eighteen schools, and 1364 children; that the schools are in a prosperous state, and are progressively improving, not only as to the number of children, but as to their attention, knowledge, and good behaviour; and that some very pleasing instances of usefulness have occurred in many of the schools. The Chairman, the Rev. Mr. Edmonds, Rev. R. Lee, Rev. Thomas Hopkins, Rev. H. Popplewell, Mr. Audley, Mr. Bosworth, Mr. Haylock, Mr. Matthews, and others, severally addressed the meeting, in proposing and seconding the resolutions. In the evening, the Rev. Mr. Chaplin, of Bishop Stortford, preached a most excellent and impressive sermon, for the benefit of the Union, from the 138th Psalm, 2d verse; "Thou hast magnified thy word above all thy name."

From the Reports of the different Schools, it is evident that the cause is prospering; that the labours of those engaged are not in vain in the Lord, and that their energy and zeal are suffering no abatement, but are rather continually increasing. With these auspicious tokens, is it too much to hope that at no distant period the most pleasing change will take place in the character and condition of the poorer classes of society!

## Boston, Lincolnshire.

It will be gratifying to the friends of religion, to learn that the Independent interest, lately commenced in this populous and commercial town, is rising with very pleasing prospects. The present temporary place of worship, being found too small to contain the numbers who desire to attend, the erection of a new chapel has been projected, and is in a state of forwardness. The foundation stone of the new building (60 feet by 40) was laid on the 9th of March by Mr. Byron, of Hoxton College, who delivered to a numerous and attentive audience an oration, explanatory of the doctrines and principles recognised by the denomination to whose use the building will be appropriated.

We understand that Mr. Haynes, from the above College, has accepted an invitation to take the charge of this newly-raised congregation, and that he is commencing his labours with prospects of usefulness.

## English Jesuits.

We hear, that the great establishment of Jesuits at Stonyhurst has alarmed numbers of the most enlightened and liberal men, because they think they observe in their conduct a spirit of meddling, of encroachment, and proselytism, highly prejudicial, not only to the Established Church, but to the purity of all religion which derives its best support from light and knowledge. The practice of this growing and opulent establishment in the centre of the kingdom, it is said, by no means enjoys the approbation of the Catholic body in general. On the contrary, they consider it as a dead weight on their cause, and lament its introduction into England at a time when every Catholic King in Europe, with the exception of the bigotted Kings of Spain and Sardinia, have forbidden the Society from setting foot in their territories. The Empress Catharine, indeed, admitted them into Russia, and a General was nominated to whom the English Jesuits hold allegiance; but Alexander has banished them both from St. Petersburg and Moscow. Sir J. C. Hipplesey has presented to the leading Members of both Houses of Parliament, a statement of facts presented to the Sovereign Pontiff, Pope Pius VII. on this subject.

## Recent Arousal of Clerical Apprehensions.

A SHORT time ago, a convocation of the English clergy met in the Jerusalem chamber, when the Rev. Dr. Ireland, Dean of Westminster, was announced to be elected prolocutor, and was approved; on which he proceeded to address the convocation in a Latin oration, wherein, after some preliminary observations, he entered upon a view of the present state of the English church, and expressed "the necessity of firmness and vigilance in its members, to preserve it erect, and unimpaired from the assaults of the Catholics on the one hand, and the Protestant Dissenters on the other." As the determined, though peaceful advocates, of the latter class, we avail ourselves of the opportunity, which the insertion of the Doctor's warning affords, to observe, that we likewise, shall ever strive to exemplify, as well as inculcate, "firmness and vigilance," to preserve unimpaired the liberty of conscience and worship to which we are entitled, while we are thankful for the protection which Divine Providence, by means of the British government, affords us from the jealousy, intolerance, and tyranny of too large a number of the clergy of our land.

## Bible Society at Paris.

WE have the satisfaction of informing our readers that a Protestant Bible Society has been established at Paris, having for its object the circulation of the Holy Scriptures, either sold at a low price, or distributed gratuitously, without note, or comment, and in the various versions received by the Protestant communions. This desirable institution has obtained the sanction of His Excellency the Minister General of Police. A committee has been formed, and a printed circular letter issued, dated Paris, January 25. The Marquis Jaucourt, a Peer of France has accepted the office of president: and among the vice-presidents are Count Boissy D'Anglas, and Le Chevalier Cuvier, Counsellor of State. The Treasurer is M. Bartholdy, merchant. We cannot but hail this institution as a token of great good to the French nation.

## Congregational School.

ON the 28th of April last was held the half-yearly Meeting of the Governors of the Congregational School, when the account of the receipts and payments, up to the 31st of March, being laid before them, it appeared that there was then a balance of 109*l.* 8*s.* 2*d.* in the hands of the Treasurer, although, in addition to the various usual disbursements, was included the repayment of the loans to which, in the previous years, it was deemed expedient to have recourse, in order to meet the arrear of demands upon them, resulting from the purchase of the premises at Lewisham, &c.

Notwithstanding they were thus enabled to congratulate the friends of the Institution on the improving aspect of its affairs, yet the Committee deemed the admission of two additional scholars on the foundation, the utmost that the present condition of their finances would justify. Accordingly, the routine business of the meeting being gone through, they proceeded to the election. The ballot being closed, the successful candidates proved to be G. H. Betts, son of the Rev. George Betts, of Alfreton, in Sussex; and — Hitchen, son of the Rev. T. Hitchen, of Towcester, in Northamptonshire.

It is, however, painful to consider that the restricted support, hitherto afforded to this Institution by the religious public, has of necessity excluded many most deserving candidates from partaking of the benefits which it proposes, who have either already, according to the rules of the Society, become

superannuated, or have applied for several successive elections, with but faint hopes of success, while there is room in the house to double the present number of scholars.

## Union of Scottish Seceders.

THE Associate Burgher Synod met on Tuesday, April 28, in Edinburgh, when the Rev. George Young, A.M. was unanimously chosen moderator. After the appointment of committees to arrange the various matters to be brought under the review of the Synod, the evening was spent in prayer and thanksgiving. After despatching the business of the meeting, the Synod proceeded to take into consideration upwards of eighty petitions, praying the Court to take such steps as might be considered proper and fit towards effecting a UNION with their Antiburgher brethren. The Synod before coming to any decision agreed to join in prayer and praise, when the Rev. John Brown, of Whitburn, prayed, and the 122d Psalm was sung. The effect of the prayer, which was truly primitive, affecting, and impressive, with the very appropriate Psalm, was most sublime, and recalled to the minds of all present the days of the apostles and first christians. It was moved by the Rev. Dr. Hall, of Edinburgh, seconded by the Rev. Dr. Husband, of Dunfermline, and carried unanimously, that a committee should be appointed to confer with any other committee of the Antiburgher Synod, on the subject of the Union, and report to the next meeting of Synod, and at the same time to suggest such a plan, as, after mature deliberation, the joint committee would recommend to be adopted. The General (Antiburgher) Synod met at Edinburgh, on the 11th of May. The Rev. H. Hugh, of Stirling, was chosen moderator. A letter was read from the minister of the Associate Synod above-mentioned, relative to the proposed Union. Near one hundred petitions were received on the same subject. After solemn thanksgiving and prayer, a discussion ensued, which ended in the appointment of a committee for the management of this important business. It may be proper to add, that in discussing the cause of Union, it appeared to be the general wish of the Synod, to confine, for the present, their attempts at union to the two great bodies of Seceders; while they expressed their determination to aim at forming, in connexion with their brethren, such a plain scriptural, and unfettered exhibition of their principles, as would form a rallying-point to every class of evangelical Presbyterian Dissenters.

PERSECUTIONS OF THE PROTESTANTS  
IN FRANCE.

*Extracts from the Circular of the Committee, for the distribution of the Fund raised in aid of the persecuted Protestants in France.*

"THE existence of a religious persecution, more extensive and more fatal than the committee had represented, is now acknowledged through France, and is become rather a subject of history than dispute. The mission and the report of the Rev. C. Perrot have produced national discussion; and the most eloquent orators and the ablest writers of France have justified the calumniated Protestants, and recorded the infamy of their unprincipled oppressors. The solitary voice of an intrepid Deputy, Mons. D'Argenson, is no longer drowned in clamour and invective. In the present session, the father-in-law of M. De Cazès, the first minister of Lewis XVIII. has exposed from the Tribune the spoliations and murders in the Department of the Gard, of which he is a representative. The truth which the lamented Romilly (at the request of the committee) revealed in the British Parliament, M. De Serre, Keeper of the Seals, and invested with all the authority of his high office, has proclaimed amidst the acclamations of the Senate, to his country and to all Europe. 'We can no longer be silent, (said he,) however afflictive may be the scandal; and let me observe, it is crime that is scandalous, and not its exposure, not the cry of blood unjustly and profusely spilt. Shall this Tribune, which exclaims against abuses, be dumb when general and notorious outrages exist?'

"With peculiar satisfaction they renew the assurances of their respect and gratitude to those who nobly advanced to vindicate a just cause, and to relieve Protestants suffering for conscience' sake. The names and contributions which are subjoined, will demonstrate, that, amidst all the efforts and artifices which embarrassed public opinion, the committee were honoured with general and liberal support; and they are placed in one list, that they may be preserved as a practical and honourable

\* "At the moment that this letter was sent to the press, the Earl of Westmorland, in the House of Lords, referred to the persecutions of the Protestants of Nîmes, formerly denied by Lord Castlereagh and the Duke of Wellington, as unquestionable facts, and argued on them against the petitions of the Irish Catholics. Neither the Duke, who sat near him, and who supported his arguments, nor any other member of administration, attempted to correct the statement of the noble Earl."

memorial to this and future generations, of the sentiments and virtues of the Protestant Dissenters of England, and the friends of truth and liberty in Scotland, of the present day. The amount, deducting the necessary expenses, has been remitted to those for whom it was justly and generously designed. Providence has opened for its distribution channels peculiarly suitable and satisfactory. The alarming disturbances which occurred at Nîmes as late as last March, will satisfy you, that it would be most impolitic and dangerous to give a particularity to their information, which, in ordinary circumstances, the committee would have thought it their duty to have communicated; but they can state generally, that widows have been relieved from immediate necessity, and permanently assisted; orphans have been clothed, educated, apprenticed, and taught to provide for their own future independence; prisoners have been furnished with means to procure legal assistance, and to pay the expenses of the tribunals; tradesmen have been enabled to recommence their business; artisans have been supplied with implements and tools; weavers with looms; agriculturalists with ploughs, carts, horses, cows, &c.; houses have been rebuilt or repaired; furniture stolen or destroyed has been replaced; pensions have been given to the old and decrepid; bread, meat, clothes, and bedding, have been distributed as exigencies required; and the money thus applied, has been spent as much as possible with persons connected with the sufferers, and almost invariably with meritorious Protestants. Many, who must have sunk into the grave under the pressure of want, disease, and despair, or have dragged on a miserable existence, or have grown up in penury, ignorance, and vice, have been snatched, by the kindness and wise arrangements of the almoners of your bounty, from their miseries, and spared to their families, and to their respective Protestant communities.

"A member of the committee passed part of the last autumn in the South of France. He saw the widows, the orphans, and the sufferers, who have received and are receiving your supplies, and witnessed the mode of administering relief. Houses still in ruins, or partially restored; the tears and sorrows of the injured and bereaved, and the numerous and horrid recitals which he heard from persons who reflect honour on their country and on protestantism, attested the melancholy certainty of all that has transpired.

"The elements of mischief are still latent and powerful; the oppressors,

though restrained, are neither dispersed nor disinited; the criminals, though unpunished, are implacable; and a favourable moment would be infallibly embraced. It is only the continuance of a liberal administration, and the protecting care of providence, that can, even now, preserve the Protestants of the Gard from the most fearful calamities.

"The committee sincerely hope that the tranquillity and security of their brethren in France will be confirmed and established; but should persecution unhappily revive, consolation is already prepared by your past conduct. It is now known, that there is at least one body of men in Europe to whom the persecuted may confidently appeal, and by whom, as long as public justice lingers in the world, their oppressors will be exhibited to public view, and exposed to virtuous indignation.

"By Order of the Committee,

"THOMAS MORGAN, Secretary."

The total amount of subscriptions is 6374*l.* 13*s.* 0*d.*

#### Methodist Missions.

On Monday, the 3d of May, was held the second annual general meeting of this Society, in the City Road Chapel, London, at eleven, in the forenoon. After the Rev. Mr. Atmore had opened the meeting by prayer, JOSEPH BUTTERWORTH, Esq. was called to the Chair, and commenced the business by some prefatory remarks on the nature and objects of the Society. He observed that last year some attacks had been made upon the Missionaries in the West Indies; their cause was defended, and it produced letters of inquiry, to gentlemen not in connexion with the Methodists, the result of which was altogether in their favour. He had then in his possession between forty and fifty letters from gentlemen of respectability, all speaking in the highest terms of the character of the Missionaries, and their exertions. He then read extracts from some of these, and noticed that the success of their labours was such, that no less than 30,000 (chiefly negroes) were now in Society in the West Indies.

The Report was then read, by which it appeared, that including British America, their Missionary stations amounted to between eighty and ninety, and their Missionaries to upwards of one hundred.

Dr. Zukerbeker, a young physician from Russia, who came to England to complete his medical education, acknowledged in imperfect English the obligation he was laid under to his christian friends in this country. He had come hither without any religion, but having been recommended by a pious lady to read the scriptures, he had searched them, and found therein the inestimable trea-

sure of salvation. He had come hither without a Bible in his possession, but he trusted he should return with the precious contents of the Bible laid up in his heart. He was sensible how much he had profited by the communion of christian friends; but lamented that on his return to his native country, he should not be able to find one such christian among all his own relations. Though he was born in Russia, and a subject of Alexander, he might consider himself to be half a Briton, for he had been "born again" in England. It appears it is highest ambition to become a Missionary.

William Wilberforce, Esq. M. P. felt it a high honour to attend such a meeting as the present. It must be no small satisfaction to all present, that the Lord had blessed the labours of their Missionaries among the most wretched of the human species,—the negroes of the West Indies; and they had reason to congratulate themselves, or rather to give thanks to God, that he still continued his blessing upon their exertions. It was a further satisfaction, that he knew not of any one act of imprudence committed by any one of their Missionaries. It was peculiarly gratifying that there was no such drawback, in a country where it would not fail to be fully published; he wished to bear his testimony to this fact, and therefore moved, that the Mission to the West Indies had a strong claim to public patronage and support.

The Rev. Mr. Brown, from Hayti, thought it would be his duty to mention some things which had come under his own observation in that country. There the people call themselves christians; but they have no knowledge of christianity; they have only been taught to make the sign of the cross. It is true also there are churches; but during the whole of his stay he never heard of a sermon. They have public worship; but in what does it consist but in the dresses and ceremonies of the priests, who sing in Latin what the people do not understand. They have a particular respect for the dead. Indeed their religion seems to be more designed for the dead than for the living, as most of their religious services are masses for the dead. When any are so poor that they cannot pay for these masses, they then invite persons about them, and one, bearing a shield, carved with death's heads, crosses, &c. beats a drum and dances. On one side of the room is a basin of holy water, and on the other a plate, into which each puts something to pay for the drumming and dancing. He observed, that they had not the most distant idea of connecting morality with religion; that Sunday was their market-day; that marriage was very rare,

scarcely thought of among the lower classes, and that mothers hired out their own daughters for purposes of prostitution; and they were altogether in a state of worse than brutal ignorance. When a woman, who gave some hopes of being awakened to serious reflection, came to converse with him, he asked, "Do you pray?" and was answered, "I do not know what you mean;" but another answered for her, "She knows how to make the sign of the cross," and that was all. This might be considered as a fair specimen of the knowledge of the country. They carry about with them little charms, which they believe will not only preserve them in the present world, but also secure to them everlasting life. A person who came to him to learn to read, asked very seriously, if he were to light so many candles to the Virgin Mary, whether she would help him to learn his lessons? Another told him that he had lost some wood, and wished him to tell him where he might find it; and such applications as these were by no means uncommon. But even in these dark regions, the labours of himself and his colleague had been crowned with considerable success. When they left the island, they had thirty approved members, and eighteen on trial.

The Rev. J. Hawtrej, after speaking of the success of the Ceylon Mission, said, he rejoiced that the progress of the word of God in France was promising; yea, he was prepared to say more, having had an opportunity of mixing with the people there, that it was not only promising but prosperous. Many of the Catholics there are determined to hear the word of God; the most intelligent among them read it. He had preached to crowded congregations in Normandy; and found himself surrounded by friends, and in the midst of Methodism, while in France. He observed, that our views of that people were not correct; they had been sunk into infidelity it was true, but their character was improving; they were "feeling after God," they had tried infidelity, and found its delusion, and were, therefore, the more ready to receive the gospel.

The Rev. Samuel Wood, of Dublin, presented the Society with the sum of 1500*l.*, the moiety of a legacy bequeathed by an Irish lady to this Society, who had left 6000*l.* to be divided equally between this Society and the British and Foreign Bible Society. Many interesting speeches were delivered at this meeting, which occupied about seven hours and a half.

*Annual Meeting of the Homerton Academy Society.*

THE Education Society belonging to

this important Institution held their Annual Meeting, at the King's Head in the Poultry, on Tuesday evening, June the 22nd, Joseph Stonard, Esq. in the Chair; when the accounts were audited, and a report was made of the present state of the Institution, highly gratifying to the company.

On Wednesday morning, several ministers, educated at Homerton, breakfasted together at the same place, and afterwards, with other friends, attended public worship, at the Meeting-House, New Broad Street, where an excellent and most appropriate sermon, from 1 Timothy, iv. 15, was delivered by the Rev. W. Chaplin, of Bishop Stortford. The devotional parts of the service were conducted by the Rev. Messrs. Ward and S. Morell. In the evening of the same day, two of the Students delivered discourses:—Mr. Gibbs; on "The influences of the Holy Spirit essential to true religion;" and Mr. Hunter; "The wisdom of the world, foolishness with God." The Rev. J. Churchill, of Thames Ditton, began in prayer, and the Rev. Joseph Brooksbank, sen. concluded.

The annual examination of the Students was held at the Academy, on the following day, at eleven o'clock in the morning, the Rev. W. Ward, of Stowmarket, in the Chair.

The Students had, in the preceding sessions, under the direction of the Classical Tutor, the Rev. W. Walford, read through the first Book of Herodotus, and the first Iliad of Homer, in Greek, and attended critical lectures on the Greek Testament. They had read beside, through the first and second books of Horace's Odes, with the first and second Æneid of Virgil, in Latin, with Genesis, parts of Job, the Psalms, and the Book of Jonah, in Hebrew. They were examined in these books without previous intimation of the places, and in different parts, at the option of the chairman; by this means, their real proficiency was very satisfactorily ascertained.

They were next examined in Natural Philosophy, the Philosophy of Mind, Rhetoric, Ecclesiastical History, Biblical Criticism and Divinity; these being the subjects they had studied during the preceding year, under the direction of the Rev. Dr. Smith, Theological Tutor; and, in this part of the examination, acquitted themselves much to the satisfaction of the company present. The whole was concluded by an address to the Students, from the Chairman, and with prayer. We rejoice in the promising state of this Institution, and hope it will long continue to be an extensive blessing to the church of God.

## LITERARY NOTICES.

The Editors will feel obliged to Literary Gentlemen and Publishers, for the communication of Notices (Post Paid) suited to this Department of the CONGREGATIONAL MAGAZINE.

## WORKS PREPARING FOR PUBLICATION.

A Work on Antinomianism, by the Rev. Samuel Chase, A.M. late of Cambridge; intitled, Antinomianism Unmasked; being an Inquiry into the Distinctive Characteristics of the two Dispensations of Law and Grace;—a Preface, in recommendation of the above work, will be written by Robert Hall, A. M. Leicester.

Immanuel; being a collection of Scriptures, relating to the Person and Work of the Lord Jesus Christ; with cursory remarks. In twenty-five Letters to a Friend. Designed to show that the Bible is against Socinians. By Joseph Herricke.

An Analysis of the System of the Bible Society, throughout its various parts, including Hints for the better Regulation of Auxiliary and Branch Societies, and Bible Associations. Interspersed with practical Observations, and a Consideration of some popular Objections. By C. S. Dudley.

## SELECT LIST OF WORKS RECENTLY PUBLISHED.

The Spirit of Christianity, a Missionary Spirit. A Sermon, preached before the Missionary Society, at Tottenham Court Chapel, on Thursday, May the 15th, 1817. By the Rev. William Harris, L. L. D. Second Edition corrected, price 1s. 6d.

Archives du Christianisme, for June.

Paradise Lost, translated into Welch, in the Metre of the original, by W. Owen Pughe. 8vo. 8s.

Two Dissertations: the first, an Inquiry into the kind of Evidence on which men believe in the Christian Revelation, and how far Divine Wisdom appears in connecting Salvation with the belief of a Testimony. The Second, on the Principal Design of the Law of Moses, and the Relation it bore to the Covenant made with Abraham. By William Innes, Minister of the Gospel. 12mo. price 3s.

Sermons and Expositions of Interesting Portions of Scripture; by John Morison, Brompton, 8vo. 10s. 6d.

Emmeline, with some other pieces, by Mary Branton, "Author of Self-Control," and "Discipline." To which is prefixed, a Memoir of her Life, including some extracts from her Correspondence. 8vo. price 10s. 6d. bds.

The Protestant; a periodical work, continues to be published weekly, in Glasgow, and may now be had by applying to Messrs. Button and Son, Booksellers, Paternoster Row, London.

This controversy has excited so much interest in Scotland, that five Editions of some parts of the Work have been published, and the demand for it continues progressive.

COMMUNICATIONS have been this month received from the Rev. Messrs. Tyerman.—Orme.—W. Hull.—Washbourn.—N. E. Sloper.—R. Elliott.—Burrell.—T. James.—Edmonds.—Finch.—Dr. Harris.—Bidlake.—Byron.—Morison.—East.—Walford.

Also from R. Hull.—Veritas.—Y.—M. C. P.—A Dissenter from all Ecclesiastical Establishments.—Philologus.—Missionary.—Moses.

Filius's communication arrived too late for insertion this Month; it will appear in our next. —E— wishes for a clear and concise illustration of the scope of the Apostle's reasoning, 1 Corinthians, xi. 3—16, particularly of verse 10.

J. A. our Cambridge correspondent, requests us to exonerate him from one or two not very important errors, in the account of Mr. Robinson, in our Statistical View of Dissenters, page 372. The chief of these is the ascribing to Mr. Robinson the translation of Eight, instead of only Five, of the volumes of Saurin's Sermons. We cheerfully exonerate our Correspondent from any participation in these errors. That article is prepared in London, from the various sources of information which have been kindly opened to us, among which we esteem the communications of our friends and correspondents on the spot most highly. But in a narrative composed of so many minute facts, with names and dates, some errors are inevitable. To aim at complete accuracy, we feel to be our duty; to achieve it, in the first instance, we find not to be so practicable. We thank our correspondents for pointing out our errors, which we mean to correct, by inserting periodical *errata* to this article. By this means we expect to make it, what it is our desire it should be, not only entertaining, but an article of very considerable value and importance to the future historian.

## \* \* \* Errata in the last Number.

Page 347, column 2, line 38, for particles read *properties*.

— 349, — 1, — 32, — error — vice.

— — 2, — 28, — minds — vices.

— 350 — 2, — 12, — immortality — immutability.

Tilling and Hughes, Printers, Chelsea.